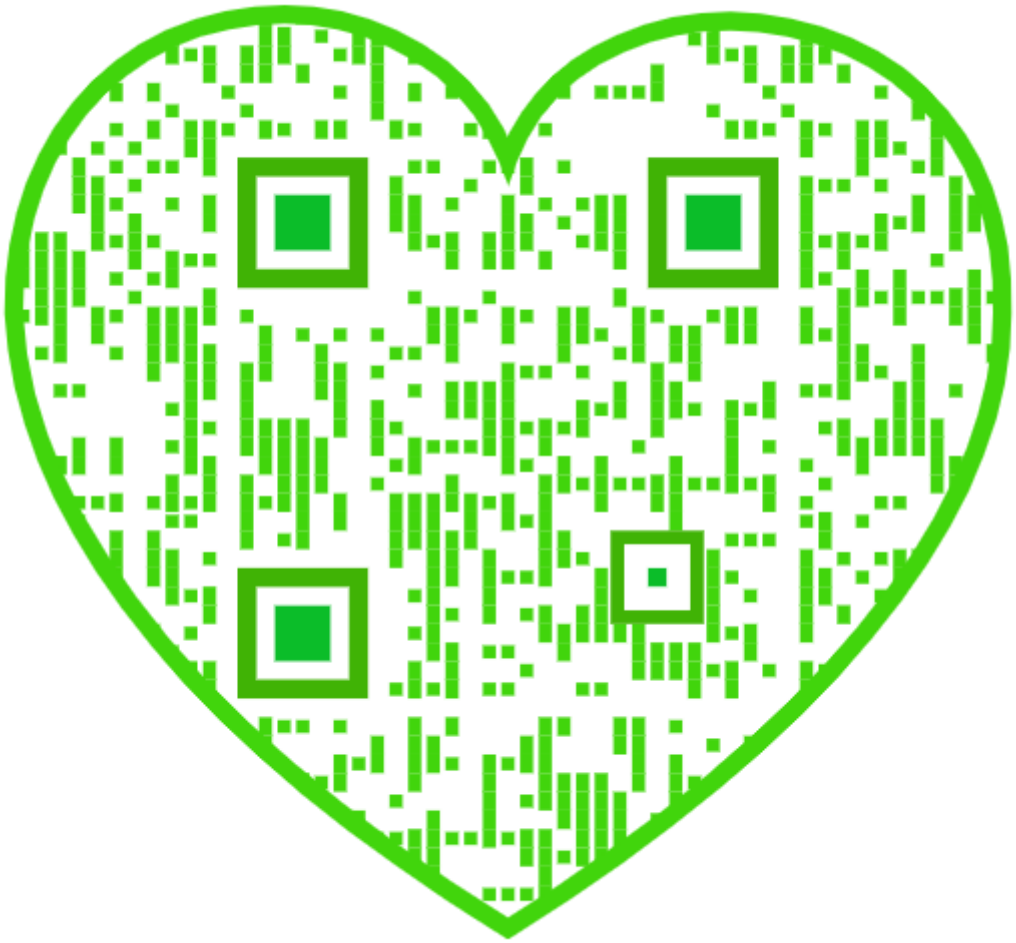
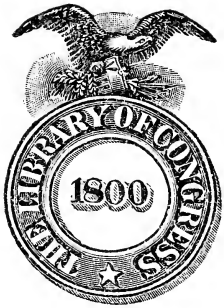
PRIMER OF TEACHER TRAINING

ARLO AYRES BROWN





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PRIMER OF TEACHER TRAINING

BY
ARLO AYRES BROWN

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of the Board of Sunday Schools

HENRY H. MEYER
EDITOR

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TO

FATHER AND MOTHER

MY BEST TEACHERS

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FOREWORD TO THE TEACHERS OF THIS COURSE

You are standing "in Christ's stead," for he was preeminently a teacher of teachers. He had a very brief opportunity; he knew that he could not go far if he tried to reach multitudes, so he chose to mingle with multitudes but to train only a few. And the success of his plan is the wonder of the world. This course of lessons for you and your class is a rare opportunity for comradeship with Jesus Christ. There is no law of teaching which may not be observed in his teaching of the twelve. Lead your pupils to feel that they are studying him and his methods. Encourage them to seek for illustrations from his own practice for every principle set forth, and if tempted to feel discouraged in the face of such skill, to remember, "Lo, I am with you alway, even unto the end of the world."

This course is a study of life, which

means a study of lives. Too often in such a course people seem to study a textbook instead of life itself, but a textbook is of value merely as a guide to observation and in the interpretation of facts observed. One can memorize the pages of a textbook, and not be any more efficient at the end than at the beginning. Books and lessons are of value primarily as they stimulate the student to think and compare what he reads and hears with his own experience.

All of which means that in the following lessons you are to study primarily the lives which come within your experience, using those which the author may set forth simply as illustrative of the things which your students can see by looking around them.

Always begin with prayer and Bible reading.

The assignment of the next lesson may be made either immediately after the devotional period or at the close of the lesson hour. The author prefers an assignment at the beginning, so that everything which follows may deepen the impression

desired as a result of the lesson for the day. However, equally good reasons make other teachers prefer the later time for assignment.

It is well to have some special assignment each week for two or three of the students. This special work will not come to any one often enough to be burdensome, and it assures the teacher of at least a few who will take part, as well as providing variety and often interesting side lights for the class. The assignment may be of material in the textbook or outside. The more outside reading done by the class the better.

The hope of the author is that this course may give to many a glimpse of the Sunday school opportunity and the means by which the opportunity may be realized to its highest possibilities. The course is purposely introductory and untechnical. May it mark the beginning of a life long study of the problems of human nature!

ARLO AYRES BROWN.

Evanston, Illinois.

WHY STUDY TO TEACH?

THE best kind of teachers are "born teachers." Their birthright manifests itself in a natural interest in and love for children and young people. They possess native ability and aptitude for imparting instruction and for stimulating and guiding those who are younger and less experienced in their struggle for knowledge and for self-improvement.

But born teachers, like gifted artists, as a rule put forth great effort to improve by means of hard study and special training whatever talent they possess. Native ability makes skill in teaching possible. Knowledge and training added to natural endowment make such skill an actual and a dependable personal possession.

For the teacher of religion special preparation is of the utmost importance. The fundamental principles upon which the process of Christian nurture should proceed are not many; nor are they difficult of comprehension. But each principle is capable of

infinite development and manifold application and leads into ever widening fields of profitable study and equipment for service.

This little volume states briefly and in simple language some of the principles the more complete mastery of which constitutes the task of teacher training. It is called a Primer because to the beginner, the teacher without previous training, it offers an easy introduction to the subject matter of other textbooks, while to the trained teacher it presents a new concise statement of truths already familiar. It is intended to awaken interest in further study and to inspire enthusiasm for the task and the opportunity set before the Christian teacher in the Sunday school.

HENRY H. MEYER.

New York City, June 1, 1916.

CHAPTER I

MAKING A LIFE

Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have *it* abundantly.—*John 10. 7–10.*

"MOTHER, can a king do anything that he wants to do?"

"Yes, Donald, I suppose so."

"Well, mother, I'm going to be a king then."

He was only five years old, but he was trying to solve the mystery of his own life, what it was for, what he could do with it. Moreover, he unconsciously hit upon the main achievement in life—self-mastery. A little later he might have felt that the things to envy in a king were his horses and splendor, but this time his childish instinct guided him to the biggest

thing in a real king—ability to command himself and others.

The interesting fact about Donald's decision is that he is right. According to his definition, he can be a king. When he becomes such he will care very little for the things which at five he counted the most worth doing. But he will be less than he might have been if he is not able to do by hard work very nearly the things that he wants to do.

And Donald's name is legion. He is in your home, in your Sunday school class. Whether boy or girl, each child is thinking these thoughts and planning to be something like a king in the future. He can do it with proper help. It is the business of his parents and teachers to see that he does do it. How can his ideals be made kingly? How can we help him to achieve them? These are the problems of this book.

There is nothing so great in God's world as life. The Son of God when here on earth talked about it continually: "I came that they may have life, and may have it abundantly" (John 10. 10). "For God so loved

the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3. 16). His teaching was all about how to live. He said nothing about preparing to die, though he did speak of activities in another world after this brief span of years is finished. As Christians we have but one task to perform—to carry out his program by making life great for ourselves and for as many others as we can reach.

What constitutes great living according to Christ's standards? Evidently, not the accumulation of property heaped up in barns, banks, or storehouses, for the man who thought this was called a fool. Evidently, not simply the refraining from evil as set forth in the Ten Commandments, for a young man who had done this went from his presence sorrowful because he lacked one thing and was unwilling to make it up.

According to Jesus, the great are those who have something to give, and who give it joyfully (Matt. 25. 31–46; 10. 39). Do you agree with him? Who are the greatest men and women in the world

to-day, those who are leaders not by accident, but by popular acclaim, who stand highest in the affections of the people? Why are they so highly esteemed? In your own home who does the most good with his life? Who seems to enjoy life best? Who is most loved? You can apply the same test to the leading men and women of your community, to your school acquaintances, to your social circle. There is a common mark which distinguishes those who live most completely. It is the mark of service. They give liberally, and great gifts in joy, affection, achievement, come back to them. If the facts warrant this conclusion, then the making of a king means the growing of a life that will have much to give and will use its resources for the good of others continually.

How can such a life be produced? Not by accident, that is sure. By miracle? Not if by miracles we mean something contrary to God's laws. But the Almighty has given laws by which it can be done. He has implanted capacities to be developed by careful nurture and he has

promised divine aid in this nurture, but he has also insisted that every man take his one, two, or five talents, and double them.

Three things are necessary for the nurture of an abundant life. Avoiding technical terms, they are, desire or motive, resources, and skill; and these three must be developed together. Time was when people thought that these could be developed one at a time, that life was made up of separate compartments (feeling, intellect, and will) in which one could work independently, and then put the whole together. Now we know that there is no proper building up of the intellect without a motive for study, and that an idea does not have its full value until it has been used somehow.

In producing a religious life the same laws are in force. The Christian motive is absolutely necessary for the development of a Christian. This motive may be the result of careful training in a child who has never known anything but desire to please his heavenly Father, or it may come through some startling awakening, or

it may come after skill in serving others has led a man through Christian associations to seek Jesus Christ as the supreme inspiration for such service. But however the motive may arise, it must be cultivated until it is the compelling passion of the life.

If the abundant life is a life lived for others, in the nature of the case this involves knowing what others need and having skill in meeting their need. Test this by your own observations. What are some of the tasks to be performed by Christians to-day in the home, in the church, for the community at large? Describe the resources which you think one ought to have for the successful performance of these tasks. What is your church doing to develop these resources? What opportunities is your church offering for the development of this skill on the part of its members?

Jesus took twelve men, and prepared them for real living. How? By careful training. It was not difficult for him to bind them to him by ties of deepest affection. They were willing to die for him,

even though they could not understand him. But he made it his business to see that they did understand him. His methods as teacher illustrate the most modern principles of education. He taught by several senses instead of one. They heard him, they saw him, they were sent out to practice doing their future tasks.

If any man could have developed workers overnight, certainly our Lord could have done so, but he labored patiently, incessantly until his brief public ministry was brought to a close. Then one of the outstanding wonders of history occurred. These plain fishermen whom he had trained became the successful leaders of a world movement.

It is not irreverent to say that most of our healthy boys and girls start with as good a natural equipment as Peter and John. Shall we train them with divine aid to carry on the work begun by these disciples, and the multitude of faithful workers who have followed them? We can do it if we will, and next to the home, the Sunday school is our greatest opportunity.

Turn back in thought to the boy or girl in your class. What is your ideal for him? He never can make a king unaided. Nor can he be guided successfully into anything contrary to the laws of his being. Are you studying those laws? Do you know what his instincts are? What senses are the most acute? What interests are the most lively? These are the things which God has put into your hands to cultivate. Did your lesson last Sunday interest him? Why do you think so? What was actually added to his fund of knowledge? To his purpose? So far as you know what did he do with last Sunday's lesson when Monday came? Did it become a part of his conduct?

You may be responsible for just one year of his growth. Have you an ideal of achievement for that short period? In what respects do you expect him to be stronger a year from now than he is today? How do you expect to bring this about? What handicaps must you overcome? What aids can you count on?

When Jesus said to Peter, "Feed my lambs," he was asking Peter to take up

the work which he, the Good Shepherd, was compelled to lay aside. We have the same commission. Let us study carefully during the coming weeks the laws of life so that we can bring our pupils to an abundant inheritance of power and blessing.

QUESTIONS FOR MEDITATION AND CLASS DISCUSSION

What chance is there for the pupils in my class to become "kings"?

To what extent am I responsible for this "king" making?

What other agencies can I count upon for cooperation?

What have I actually contributed to each life thus far?

LESSON OUTLINE

I. The task of a teacher—"making a life."
II. The ideal of Jesus—"an abundant life."
III. The method of Jesus—nurture (or training).
IV. Our responsibility.

BOOKS FOR REFERENCE

The Graded Sunday School in Principle and Practice—Meyer.
The Church School—Athearn.
The Spiritual Life—Coe.
The Natural Way—Du Bois.
The Making of Character—MacCunn.

CHAPTER II

THE NECESSARY INVESTMENT

But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God. —*Luke 9. 62.*

Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish.—*Luke 14. 27–30.*

In the training quarters of a prominent college a few years ago these words were painted in big letters where all could see: "No Quitters Allowed Here." They should be on the walls of every Sunday school room, or, better still, engraved upon the heart of every teacher. No training camp can afford to have a quitter, much less a school which is training lives for Christian service; and yet the most common weakness in Sunday school teachers is a lack of fidelity to the task. With some the thought seems to be, "This is volunteer labor, and therefore can be carelessly done."

It should be, "This is love's labor, and therefore must be faithfully done."

There is no task worth while which does not call for a heroic investment of talents. During the week you are in business. Are you free to come and go as you please? Can you drop everything and take a holiday whenever the notion strikes you? Can you play games at any hour of the day? You are a stenographer, or a professional man, or a mother, or in some other occupation. Do you find that you have more talent and more time than you need for your task, or do you wish you could put double your present resources into it? But you are responsible for the resources which you put into it. A worker is not faithful who merely gives to his task the best that he has to-day with no thought of to-morrow. It is his business to give better service to-morrow than to-day, to develop his talents for his work.

Jesus Christ asks neither more nor less in the definite tasks which he requires to have done. It is not enough for a teacher to say, "Well, I do not know anything about teaching, but I will do the

best I can," and then go ahead year after year without any conscious effort to improve. If he said the same thing about music and promised to do his best, he would soon be practicing diligently, and while the progress might be slow, he would bring more talent to his work at the end of the year than he had at the beginning.

"I would give a hundred dollars if I could play the piano like you," said one friend, intending to compliment another.

"Umph," I should think you would," came the answer. "It cost me a cool thousand, to say nothing of the work."

We were talking about opportunities for Christian service one day. The young lady was just out of her teens and active in various forms of local church work. She wanted to give all of her time to Christian service, either as missionary, settlement worker, or in the Y. W. C. A., she did not care which. But in the course of the conversation it became evident that her preparation was inadequate, so the following remark was made: "The fact is that the world needs to-day the service which you are offering to it more than

ever before. But the trouble is that the work is so difficult and requires such a high degree of preparation if it is to be satisfactorily done. I do not know anything which calls for more skill and better preparation than the tasks which we are discussing."

She looked up in blank astonishment. "O, I supposed that anybody could do those things." Then her face flushed and she said, "Of course I ought to have known better if I had thought, but I never thought."

There are plenty of people who still believe that "anybody" can do the task of training immortal lives whether they have ever given it a moment's study or not. The Almighty has given to most of us talents with which we could do it successfully, but it is our task to develop them so that they become increasingly effective.

The question is largely one of investment. Most people know that they cannot get something for nothing in the business world. But in the religious world we often invest nothing but good inten-

tions, and expect skill to come as a free gift. Perhaps God could give skill to people who do not develop their talents if he wanted to, but it evidently is against his nature to do so. He will give help generously to all who try to do his work faithfully, but expects that such workers invest their best.

Most of the effective workers whom one meets are not people whose ability came naturally. They are just average people who have given special attention to their work and developed their talents for it. It will surprise many to know how near to their door success may lie if they will devote themselves to a study of their problem. If you wished to become a doctor, or lawyer, or public school teacher, how would you proceed? If you wish to become a Sunday school superintendent or teacher, or some other officer in the church, or a social worker, you will need to follow similar plans. To be sure, you may not be able to afford as much time for one as for the other, but you must invest some, or else it would be better to give up your ambition. The question is, How will you

invest your time? How can you invest one, two, or more hours a week more profitably than in the effort to improve your ability in Christian work?

Jesus never spoke very much about rewards as such and yet he did not refuse to discuss the question when he saw there was need. One of the most illuminating instances of this is where the young man whom Jesus loved turned away sorrowful because he had great possessions, and Peter asked, "Lo, we have left all, and followed thee; what then shall we have?" (Matt. 19. 27.) Jesus answered him frankly with the promise of large reward but followed with a parable of warning against working for the sake of reward and closed with these words, "So the last shall be first, and the first last" (Matt. 20. 16).

Every worker knows that his greatest joy is the consciousness of work well done, and that an eye fixed on rewards will mar the work. At the same time great rewards do come, aside from the completion of the task, and men have a right to enjoy them. We give medals to those who save lives from fire or other perils,

and there must be joy in every heart which feels that some one is living because of his effort. But there is surely a deeper joy in knowing that some one is living a Christian life because of us. The opportunity for this joy comes to Sunday school teachers as it does to few others.

Webster said, "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God, and love of our fellow men, we engrave on these tablets something that will brighten all eternity."

He was an old man in a small town and the world outside had never heard of his name. But his own heart throbbed and his eye always kindled when he told how years before he had led a boy to the altar and had pointed him to Jesus Christ as Saviour and Lord. For the boy became world-famed as missionary to three continents—Bishop William Taylor.

Give examples from your own observation or reading of men and women who

have guided others to greater achievement than they themselves could possibly perform. To whom does the world owe most, in such a case, to the teacher or his pupils?

QUESTIONS FOR MEDITATION AND CLASS DISCUSSION

What will it cost you to become a good teacher? Do you believe that Sunday school teaching is the best place for you to invest the time at your disposal for extra Christian service? Give reasons for your answer.

Name other opportunities in which the same amount of time might be invested. How would you cultivate your talents for this activity?

Do parents get more benefit from their children than children from their parents?

Which receives the greater benefit from the other, the teacher or the pupil?

How much of his time and talent did Jesus invest in teaching?

Can you suggest any plans which would help the teachers in your school to feel more deeply the importance of improving their skill?

THE NECESSARY INVESTMENT

LESSON OUTLINE

I. "No Quitters Allowed."
II. The price of success.
    1. In business.
    2. In Christian work.
III. The rewards of investment for skill in teaching and other forms of Christian service.

BOOKS FOR REFERENCE

The Graded Sunday School in Principle and Practice—Meyer.
The Church School—Athearn.
Education in Religion and Morals—Coe.
The Efficient Life—Gulick.

CHAPTER III

THE UNFOLDING LIFE

And he spake to them many things in parables, saying, Behold, the sower went forth to sow; and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears, let him hear. —*Matt. 13. 3–9.*

THE mystery of life—who can explain it? A young college student is said to have boasted to a farmer that he would not believe anything which he could not explain. "See here, young fellow, will you tell me why the grass in this pasture which the sheep eat makes wool, and the grass which the cows eat makes hair?" Certainly he could not. Some one has called attention to the external similarity of a seed and a pebble. For all that an untrained eye can detect, there may be no difference. Toss them into the air, and

both will fall to the ground, but bury them in rich soil, and watch for the difference. The pebble will remain in the ground until some outside force moves it, but the seed by its own inherent strength will lay hold on particles in the soil until it has strength enough to put forth a green shoot above ground. Then day by day it will drink in light and moisture until it develops into a flower, a grain, or a tree.

All life acts upon the same principle. Pebbles and stones can be moved and put wherever some outside agent wishes. But not so with a seed. It can be planted at will, but it cannot be developed except by consulting the laws of its own being. Sunshine, rain, and proper soil, must be provided if a seed is to grow. The human plant, as we know, is far more exacting. It is strange that this fact should ever be lost sight of, and yet nothing is more common than for those who are concerned with the development of human lives to insist upon doing with them as they please, instead of being careful to do what these lives actually crave and will use. For

example, you want your baby to become strong. It would better suit your convenience to feed him three times a day just as you eat, and to have him lie perfectly still. But it makes no difference what you may prefer, he will not gain strength unless you feed him oftener, and permit him to stretch his muscles very much as he pleases. That is the law of his life at this stage.

But suppose as he gets older you wish him to be religious. It would be more convenient for you if he came into the same sort of religious experience which you had. Perhaps you sowed wild oats until maturity, and then asked forgiveness in a flood of tears. But, try as you will, religion will not come to a boy that way; it must either come according to the law of his own needs or it will not come at all. Many a man will tell from his own experience how hard he tried as a boy to weep at the altar, when his only sorrow was because he could not quite do what his elders expected of him. He wanted Christ to guide him in his play, to protect him from danger, to lead him to successful man-

hood, and there was nothing in this to cry about that he could understand. Why should a boy weep if he has little to regret in his past life and wants Jesus Christ to guide him in the future? Present Christian discipleship to such a boy is a great privilege, the very thing he needs for his everyday life, and he will usually accept the opportunity eagerly.

This book is too brief to offer a detailed study of the laws of child life. Its purpose is to introduce you to that field, and to leave the closer study for a later opportunity. The well-educated man is not the one who knows everything—that is impossible—but the one who knows where to lay his hand upon the thing he needs. If the Sunday school worker goes from this book with a sense of need and a knowledge of where to go in order to learn more about his problem, the purpose of the Primer will be accomplished.

Sunday school workers recognize seven distinct age periods in the unfolding life, as follows:

AGE	NAME OF PERIOD	SUNDAY SCHOOL DIVISION
To 3 years	Infancy	Cradle Roll
4– 5 years	Early Childhood	Beginners' Department
6– 8 years	Middle Childhood	Primary Department
9–12 years	Later Childhood	Junior Department
13–16 years	Early Adolescence	Intermediate Department
17–20 years[1]	Middle Adolescence	Senior Department
21 years	Later Adolescence and Maturity	Adult Department

In many respects the divisions are arbitrary. Some individuals pass from one stage of development to another, earlier or later than others. However, in general, the divisions mark off real differences. The ideal school would be one in which each pupil received precisely the training which his individual abilities called for. But the school may not be able to make all of its arrangements fit the needs of a particular boy. In this case, it can plan to meet precisely the needs of distinct age periods, as 6–8, 9–12, etc., and expect the teachers to make such further provision for individual pupils as may be necessary.

Again, some traits are characteristics of all the periods of growth though with

[1] According to some psychologists, early adolescence includes the years twelve to fourteen, middle adolescence the years fifteen to seventeen, and later adolescence the years eighteen to twenty-four. The Sunday school will probably change its divisions in the near future to correspond, but how soon, it is impossible to say.

different forms of expression. One of these is activity. The continual activity of a baby in its waking hours impresses even the most casual observer. Its hungry senses are reaching out for new experiences all the time. But the perpetual motion of a Beginner is none the less marked, and when he comes to the Primary and Junior stages, noise and "rough-house" make the boy's family wonder if they will ever have any peace and quiet. The youth in his early teens may not be so noisy or rough, but he is even more intense in his play, while the older youth, though more thoughtful and quiet, yearns to do the hardest thing his talents can tackle. Hence it will be noted as we study the various age periods that in some instances we are discussing different characteristics, and in other cases different manifestations of a common characteristic.

Let us consider briefly some of the outstanding characteristics of the different periods of unfolding. Hungry senses explain much of the life of an infant. The sense of taste is clearly the hungriest, for everything ultimately goes to the baby's

mouth, if he can have his way. But sounds are scarcely less fascinating, while moving objects or new combinations of color will make him forget for a time even that he is hungry. Fortunate the child whose parents and teachers will keep these senses hungering. They are his capital for growing, for learning, for developing.

In the next period physical activity is incessant, but the mind is developing rapidly, as well as the body. Imagination takes him into fairyland at his will. And questions—only those with experience have any conception of the number and depth of the inquiries directed to mother and teacher. Some one has said, "The thoughts of youth are long, long thoughts," but who has not seen the five-year-old with his head on his hand, and a far-away look in his eyes, wondering who made him, who made mother, who made the big trees, or where heaven is. It is an unwise teacher who thinks that "any answer will do," for memories are keen now, and every reader can think of answers which were given to him at this period, and which have never left his mind. We may not be able to

give a complete answer, but we can give an honest one.

The Primary child carries just as much activity and more imagination than the Beginner, but his world is getting larger, and he wants to know things. He wants to know whether it is a "really truly story" or a "make-believe." His entrance into school brings him into new social contacts. He is strongly self-centered, but is beginning to experience the necessity of obeying some rules. Habits are being formed easily, and the utmost care must be taken to see that he forms the right kind of habits. Imitation both in this period and the former will control much of his activity. Kindness, respect for the rights of others, and other simple moral qualities must be cultivated, together with a love for God as the heavenly Father and a desire to help God take care of all his creatures.

The Junior pupil faces a much wider horizon than his younger schoolmates. Geography and history bring him into touch with distant lands and the achievements of the past. The reading craze is

on with a particular fondness for stories of adventure. Closely allied to these is "hero-worship," whether the hero be a prizefighter or a missionary. Active? Boisterously and violently so. The body at this time shows its maximum power to resist diseases. Every fiber of it is active, and if the boy or girl takes to books, he will be just as intense in reading as on the playground. It is the golden period for memorizing, and this opportunity should be used wisely by the teacher. The collecting instinct is marked, as evidenced by the wonderful assortment in a boy's pocket. The necessity for correct habits in such an eager, receptive period cannot be too strongly emphasized. Near the close of this period is one of the times when young lives so naturally accept Jesus Christ as their leader. Such decisions are made frequently in earlier years, but the close of the Junior period marks one of the epochs when childhood seems naturally to desire the help of Jesus Christ and the privilege of following him.

Early adolescence brings the unfolding of new powers (power of sex) to a life.

With this comes a new feeling for others. The former self-confidence and desire to be leader in everything yields to a desire for team play, a willingness to sacrifice any personal interest for the team. Physical activity is an outstanding interest with the boy, for eighty per cent of the gangs so universally formed at this period are organized for this purpose. Appreciation for the rules of the game, honor, loyalty, regard for others, beginnings of chivalry, courage, attention to personal appearance —these and many other dawning interests make the period one of sublime opportunity for a teacher. Girls will not be so active physically; they may not be strong at all, but they share for the most part, as far as they have opportunity, the same high ideals.

One of the warnings, however, which needs to be raised is that youth will not talk much about its high ideals. These young people are self-conscious, sensitive to criticism, and often secretive. How often they think, sometimes justly, "Nobody understands me." But there is great material for Christian discipleship

here, and the wise teacher will bring it out.

From fifteen to seventeen years of age is another great opportunity to win youth for Christian discipleship. Professors Starbuck, Coe, and others, have proved beyond any shadow of doubt that the great epochs when what we call "conversions" are most likely to occur are twelve to thirteen, fifteen to sixteen, and eighteen to nineteen, with the greatest number occurring at fifteen to sixteen. "If conversion has not occurred before thirty, the chances are small it will ever be experienced," says Starbuck.[1]

Middle adolescence brings more intense mental struggles than physical, though the youth is ready for the physical when it is called into play. Once more he takes a long look at the problems of the universe, and feels that they must be settled now. He must find his place in the world. His ideals are high, and, as we have just seen, if Jesus Christ is not accepted as Lord before he passes out of this period, the probabilities are against his ever becoming

[1] Psychology of Religion, p. 28.

a disciple. The Senior also is ambitious, eager to take a hand in some big enterprise. Recall the subjects of some of the graduating essays when you graduated from high school. The problems of the universe were solved in those essays, at least to the satisfaction of the writers. It is glorious to deal with lives so buoyant, so optimistic, so eager, but they must be given something to do. Religious doubts and other difficulties may come at any time. They need a task which taxes their powers and compels them to lean hard upon God, for nothing will steady a man's faith so much as a task which compels him to face the facts of life and seek help from the Guide and Burden-bearer of humanity.

Moreover, it is the right of youth to be prepared for their tasks. If these young people are ever to acquire skill in Sunday school teaching, church administration, various forms of community service, this is their best time to begin.

One of the hardest tasks in the training of lives is to prolong the period of adolescence. Some pass out of the learning

stage in the early twenties. Their habits become fixed. It is impossible to interest them in a new idea or new method of work or a new investment of talent. On the other hand, others are eager learners up into the eighties, always alert to meet some new idea, seeking to improve their methods, ready to enter new fields of investment which promise to enrich their own or other lives. No one questions but that the second is the ideal way to live and yet comparatively few ever have the chance to do so. They were not trained for it, and they were not geniuses enough to discover the secrets of great living unaided.

However, it is the business of the Sunday school, so far as possible, to make world citizens of its adults, to interest them in the needs of their neighbors at home and abroad, to show opportunities for the investment of time and money, and to develop skill in Bible study and every form of world service.

QUESTIONS FOR MEDITATION AND CLASS DISCUSSION

At what stage in their development are my pupils? (If you do not have a class, select one for purposes of observation and study.)

How much can I tell right now about their physical life, their play, their school work, their likes and dislikes?

In what respects do they differ from the pupils two or three years younger than they, also from those two or three years older?

Am I willing to plan everything to suit the needs of their lives rather than to please my own tastes? If so, where can I begin to improve?

LESSON OUTLINE

I. Life is an unfolding process.
II. Successful nurture or cultivation requires a diligent study of each life's capacities and needs.
III. Characteristic capacities and needs of distinct age-periods.

BOOKS FOR REFERENCE

The Spiritual Life—Coe.
The Psychology of Religion—Starbuck.

The Unfolding Life—Lamoreaux.
The Natural Way—Du Bois.
A Study of Child Nature—Harrison.
Child Nature and Child Nurture—St. John.
Youth (or Adolescence, 2 vols.)—Hall.
The Worker and His Work Series.
Fundamentals of Child Study—Kirkpatrick.

CHAPTER IV

RELIGION AND EVERYDAY LIFE

And now, Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul, to keep the commandments of Jehovah, and his statutes, which I command thee this day for thy good?—*Deut. 10. 12, 13.*

He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?—*Micah 6. 8.*

And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.—*Luke 10. 25–28.*

Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep oneself unspotted from the world.—*James 1. 27.*

"John, did it ever occur to you what God could do with that athletic talent of yours?"

Have you ever approached a growing youth with this invitation and challenge in the name of Jesus Christ? If you were to do so to some boy in your class, what would be the answer? Probably this: "Why, I

didn't suppose he could use anything like that." And yet athletic talent, social talent, studious minds, literary gifts, business acumen, mother love, and other similar powers are exactly what God uses continually.

We have just quoted four definitions of religion written in the law, the prophets, the Gospels, and the epistles, and every one defines it in terms of present life. According to the prophets, our Lord, and James, religion is a life of justice and kindness to others under the inspiration of love for God. In view of this, how strange it is that our boys and girls are often surprised to-day when we ask them to use for God their love of fun, athletic prowess, and gifts of leadership! If you were to ask them what religion means to them, they probably could not answer, but it is evident that many of them think of it as a kind of cloak which may be worn on Sunday, together with a long face, and discarded from Monday to Saturday, or as a life of self-denial in this world for the sake of expected joys in the next.

Such a conception may be true to the

facts in certain instances, but it is not true to the teachings of the Bible, and has never been held by the world at large.

The development of Christianity can be traced through the Bible and succeeding history. Here religion is plainly an effort of men and women to realize what they believe to be the highest values of life by striving to work in harmony with God's will. We do not find Christianity presented to men ready-made, but we find it a continually unfolding system of living. The Hebrews in the times of Joshua and the Judges, had moral ideals so crude that we shudder at them. The killing of Achan's innocent family because of the father's sin is not a libel on the Christian's God, it was the best those early Hebrews knew about their duty to God. It is no more right to estimate God by this primitive ideal than it is to measure a good man by the sins of ignorance committed in his boyhood.

The greatest thing in life is its capacity for growth. If religion were stationary, what help would it be to growing lives? But religion keeps pace with life. The experiences of one age bear fruit in higher

ideals and worthier deeds in the next. All this time the good God is leading his people to truer conceptions of himself.

Deut. 4. 32–40 contains sublime oratory but a narrow conception of God. Read this passage: "Did ever a people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? . . . Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he made thee to see his great fire, and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out with his presence, with his great power, out of Egypt; to drive out nations from before thee greater and mightier than thou, to bring thee in, to give thee their land for an inheritance, as at this day" (Deut. 4. 33–38). As wonderful a tribute to the power and love of God for a chosen people as this is, the God here described is too selfish to be the God revealed by Jesus Christ. Compare the preceding with this from Amos: "Are ye not as the children of the Ethiopians unto me, O children

of Israel? saith Jehovah. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?" (Amos 9. 7.)

Or compare the following passages:

"O daughter of Babylon, that art to be destroyed;
Happy shall he be, that rewardeth thee
As thou hast served us.
Happy shall he be, that taketh and dasheth thy little ones
Against the rock" (Psa. 137. 8, 9).

"And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. And Jehovah said, Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I have regard for Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" (Jonah 4. 9–11.) "Father, forgive them; for they know not what they do" (Luke 23. 34).

Evidently, the estimate of God held by

these various writers differed. How do you account for such differences of thought in the Bible? They are differences of growth. No matter when the latter part of Psalm 137 was written, the writer was behind the times of the other two. In an earlier day his doctrine of a God of vengeance would have voiced even the most enlightened opinion, but how far it is from the nature of God as portrayed by the writer of Jonah, and by Jesus! They are as far apart as an average six-year-old's selfishness is from a Christian mother's or father's self-sacrificing love.

We are dealing not with theories, but with facts. Religion develops as the race grows wiser and kindlier in its experience. We need not discuss the difference between the heavenly Father portrayed by Jesus and the God of the ancient Hebrews; that difference is apparent to all. Our main task here is to see clearly that we know absolutely nothing about any religion apart from the experiences of men and women. This means that if we would lead boys and girls to grow into "the measure of the stature of the fullness of

Christ," we must give them a Christ who will be with them in their games and their studies—in short, in everything that they do. He will be in their thought a larger Christ ten years later, but here again, as in the earlier years, he must be the guide in work and play, in every social relationship.

"I came that they may have life, and may have it abundantly," was our Lord's own definition of his purpose. Shall we not, then, in teaching religion, make it clear that pupils are asked to become disciples of Christ so that they may develop their faculties to the fullest possible extent, and thus increase the total of human happiness? A selfish Christian is a misnomer, but a Christian who, out of his love for God and man, has developed every resource of his life so that he can do his full share of the world's work, is a real disciple of Jesus of Nazareth.

If we give to young lives just the guidance and inspiration which they need for each period of their growth, we can develop in them a religion such as the prophets, our Lord, and James described, a religion which will lead them into the life abundant.

QUESTIONS FOR MEDITATION AND CLASS DISCUSSION

What are some of the most common phrases used in trying to win your pupils to Jesus Christ? What do they actually mean to your boys and girls, translated into plain, everyday terms?

What advice do you usually give when asked what it means to be a Christian? Can you translate this into terms of what young people can do at home? In school? On the playground?

What would you suggest as a good appeal to one to become a Christian?

LESSON OUTLINE

I. Religion defined in the law, the prophets, the Gospels, and the epistles is a life of love for God and service to men.

II. Every religion an effort to attain the highest values in life.

III. How the Christian conception of God is developed in the Bible.

IV. In teaching the Christian religion to boys and girls, make it clear that this is the key to the abundant life.

RELIGION AND EVERYDAY LIFE

BOOKS FOR REFERENCE

Jesus Christ and the Human Race—Hall.
Psychology of Religious Experience—Ames.
A Study of Religion—Jastrow.
The Spiritual Life—Coe.
Rising Churches in Non-Christian Lands—Brown.
The Moslem World—Zwemer.
The Psychology of Religion—Starbuck.

CHAPTER V

THE WORD OF LIFE

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds.—*Heb. 1. 1, 2.*

Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.—*2 Tim. 3. 16, 17.*

THE Christian is often called "the man with a book," or "the man of one book." No other book has ever been translated into so many different languages or read so universally as the Bible. Why? There is only one conclusion to draw—it must fit the needs of human life. And there is every reason why it should fit these needs, for it is more than anything else a record of lives, of souls in action. It has not always been interpreted so. Too often people have been taught its pages by proof texts. They can recite many verses and argue many doctrines, but to

tell what the men in the book actually did and said or why—well, the fact is that they never studied the Bible this way. They are interested not in what people did ages ago but what they should do now. This is right, but we cannot find the message for now unless we take pains to find out just what the events meant when they happened.

Let us ask ourselves just what the Bible is for, why it was written, and how it came to be handed down. Then we can better find the keys to unlock its meaning. The writers themselves were for the most part too busy making history to tell why they were working as they were, but Paul gives some light on the subject when he tells Timothy that "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work (2 Tim. 3. 16, 17). What clearer explanation of the purpose of scripture could be given than this—to furnish men completely for every good work? The important test to apply

to the Scriptures is to ask, What will they help men to do?

And another passage answers the question of how it was written: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son," etc. (Heb. 1. 1, 2). Those things which we have in the Bible were first lived, then usually handed down orally, then written and rewritten for the benefit of God's people in similar situations. When the actual account of deeds was completed, then the record found its way to other peoples, being translated into the languages most widely read: first, Greek and Latin (much of the New Testament, however, being originally in Greek), much later into English, German, and nearly five hundred other languages and dialects as they were needed. Look up the story in How We Got our Bible (Smyth), or in The Worker and His Bible (Eiselen-Barclay).

If you have ever talked with a foreigner, you know how hard it is for him to tell you in English what he has been in the

habit of expressing in German, Italian, or some other language. Sometimes it is impossible for him to express quite the shade of meaning he intends to say. If this is true when we talk face to face with people to-day, how evident it is that an English translation of the Bible may not express quite what the original Hebrew or Greek intended! Language is used to describe what the people of a country habitually think and do, but what if their habits are very different from ours? Then how can we learn what they meant? Our translation will not tell us. For example, "If a son ask bread, will he give him a stone?" Who that uses a metal oven can understand that in Palestine the bread is baked in an earthen oven and that small stones must be picked from the bottom of the loaf before the bread is given to very young children? Again, we fill a peck measure in a hurry and let it run over; but in Palestine it is a fine art to get "good measure, pressed down, shaken together, running over." The Arab buyer will take half an hour or longer if necessary in order to get the last possible grain that

will stick to the pile heaped up on his measure.

The writer once taught the first verses of Mark 1 to a group of boys ten miles north of Jerusalem. "Make ye ready the way of the Lord, make his paths straight."

"Boys, did you ever have a great king coming this way and make ready roads for him?"

"Sure, when the German emperor came."

That was very recent history, but it was a biblical habit enacted over again. It is far easier to interpret the Bible to certain Oriental peoples than to Europeans and Americans. Why? Because our habits are so different that we have difficulty in understanding phrases which are perfectly plain to people who live more like the Hebrews of old.

If the Bible is a record of lives, it is folly for us to try to teach it without knowing how these men lived and spoke. If they had used modern scientific inventions and spoken our plain, matter-of-fact English, this book might have been easier for some of us to understand, but mil-

lions could never have grasped it. But because it is the record of people who lived close to nature and spoke a vivid picture language, the whole world can grasp it with a little study.

You will never know as much about the Bible as you wish, but you can soon learn the essential facts. There are a few outstanding types of its writings which all ought to know. Can you describe the characteristics of the lawgivers, the narrators, the prophets, the hymn writers, the wise men, the apostles? Can you tell something about their methods of work and what sections of the Bible we owe to each? When you can do this you have gone a long way toward an intelligent understanding of what the Bible actually meant in the days when its incidents were happening or being written. Great Teachers of Judaism and Christianity, by Kent, will give you in fascinating style the information which you need.

It was after one of a series of prayer meeting talks on these subjects that an official in a local church came forward and asked, "Where can I find a book which

will tell me some of these interesting things?"

The pastor tried to explain how he came to learn them, when the man looked up with a smile and observed, "In other words, any good English translation of the Bible would help me, wouldn't it?"

"Well, it is all there; a little study will help you to find it," was the answer.

How many times have you said to yourself or heard others say after an interesting explanation of some Bible passage, "I did not know there was anything as interesting as that in the Bible"? The trouble is that too often we have presented the book in the form of texts or exhortations without letting the Bible convey its own message. The first task in explaining a passage should be to make clear to our pupils what was actually going on in that ancient day. This will not preclude the use of texts but will give to our pupils first of all a record of lives from whom they can draw their own counsel and inspiration.

There are three cautions which may help us to avoid mistakes.

First, remember that the Bible all the way through was written to influence conduct. Its final message on conduct is authoritative. Its theme is conduct in fellowship with God, and had to be presented in pictures of what the people thought was true.

Second, always seek to find out just what each writer meant when he wrote, not what you think he ought to have meant. If he was using a fable or parable, recognize it as such and find out the moral. Do not try to find a literal interpretation for passages plainly intended to point out figuratively one particular truth, as in most of the parables of Jesus. On the other hand, when a writer meant to speak plainly and not figuratively, do not try to use the verse as a figure and present your notion as biblical. Your idea may be worth while, but it should not be given as something which the author intended to say.

Third, keep in mind that if the Bible is an unfolding revelation of life, the early stages cannot have equal value with the later. An estimate of the business of life

cannot be taken from a five-year-old boy, for he does little but play. We need to know the whole of life before we can give advice to a man, and it is the revelation made complete by the life of Christ together with the words of Paul and the apostolic writers which gives us Christianity. Moreover, some parts of the Bible, like the great stories, are profitable for children, while other parts, like the epistles and prophecies, are entirely beyond their understanding. Here again a good gardener is needed as teacher, one who will give to the growing life not the thing in which the teacher delights, but what he knows the child can grasp and use.

QUESTIONS FOR MEDITATION AND CLASS DISCUSSION

If some pupil were to ask you, "Teacher, how did we ever come to have a Bible, anyhow?" how would you answer?

Why is it important to study the circumstances under which a passage of Scripture was written?

Why is it important to study something

about the customs and habits of speech of the people whose deeds are recorded in the Bible?

Is the Bible a more interesting or less interesting book to you because you know that God allowed men to write it, interpreting events as best they could in the light of their religious experience and faith instead of dictating to them just what to say?

Which of these two methods of revelation do you believe to be the most useful?

Can you lead your pupils to feel that they are studying heroes in action when they read the word of God?

LESSON OUTLINE

I. The purpose of the Bible.
II. Necessity for study in order to understand it.
III. How to make its record of lives stand out vividly.
IV. Three cautions.

BOOKS FOR REFERENCE

The Worker and His Bible—Eiselen-Barclay.

PRIMER OF TEACHER TRAINING

First Standard Manual of Teacher Training—Barclay.
How We Got Our Bible—Smyth.
Great Teachers of Judaism and Christianity—Kent.

CHAPTER VI

THE NURTURE OF LIFE

Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.—*Eph. 6. 1–4.*

THE process of supplying a life with the things essential to its growth is called nurture. If the nurture is wise, there are no known limits to the possibilities of lives; if the nurture is unwise, there is no certainty that anything good will result. Burbank has startled the world with his magic transformation of plant life, but every Sunday school teacher has the opportunity to do a greater thing with the human lives under his care. Burbank brings to his plants nothing but thoughtful care. The resources are all within the plants themselves. He gives them an environment and food and associations and opportunities for expression which their own organs lay hold of for growth.

Around the world to-day two blades of wheat or corn are being made to grow where only one grew before. Departments of agriculture are scattering free literature and sending out men to demonstrate far and wide. Leading dailies are making a plea for smaller farms better cultivated. Why? Have the properties of the soil or of seeds changed? Yes, and No. The soil and the seeds held the same possibilities a generation ago, but gardeners did not know so well how to fertilize the soil or cross species or rotate the crops. Under wise care, however, both soil and seeds are made to increase their possibilities wonderfully. States can afford to spend large sums to scatter this information, for it means a richer, happier people in the future.

Some day these States will spend just as large sums to scatter information about the properties of human soils and the best way to develop the lives of their citizens as they do on intensive agriculture, but that time has not yet come. However, there is a growing company of parents and teachers who are learning lessons from this new intensive cultivation of grain and

stock. The wonder of it is that people ever thought that lives could be improved in any other way. Perhaps they said, "Life is a gift of God, therefore he will take care of it." The true logic would be, "Life is a gift of God, therefore we *must* take care of it."

In a preceding chapter we treated briefly some significant instincts and characteristics of different periods in a life. We noted the hungry senses, quick imagination, and habit of imitation in the Beginner, the same qualities developed by public school and larger social contacts in the Primary child, the irrepressible energy of a Junior, together with his hero-worship, reading craze, collecting instinct, and wonderful power of memory. We saw the Intermediate taking thought for others, sacrificing himself for the team or gang, with limitless physical energy and high ideals. We saw the Senior eager to do something worth while in the world, romantic, thoughtful, optimistic; and the Adult with habits becoming fixed but still seeking better methods of service and striving for skill in his appointed tasks.

Our study now is to see how a religious life can be made to grow from these instincts. Instinct in the abstract is exceedingly hard to define, but instincts as they appear in life are easy to recognize. Professor Kirkpatrick, in his book entitled Fundamentals of Child Study, speaks of two natural or untaught types of action —reflexive and instinctive. A reflexive movement he defines as an act in response to a local stimulus, such as withdrawing the hand from a hot stove or shutting the eye to keep out dirt. The heat or dirt are endangering only the hand or eyes, so only those nerves in these organs send in a call for action. On the other hand, an instinctive movement is described as a reaction in response to the needs of the whole organism or a large part of it. All we know about the beginning of instincts is that without any teaching or guidance a human life seems to be so organized that these movements of self-preservation, love, desire to please others, imitation, and others appear. When they appear it is the task of nurture to develop them to their highest possibilities. From the Chris-

tian standpoint they are the God-given resources out of which all useful habits are to be developed. They are therefore the resources out of which Christian character must be made. God himself saw to it that Christianity was developed so as to meet life's need. It came into being, as we have seen, through the actual experiences of a race for hundreds of years and finally through the Son of God who lived a human life. We need not worry about our religion being such as a child or adult will grasp for his best interest. Our concern is to present it fairly so that each period of life will find in it the food and sunlight which it needs.

If the small child can be taught obedience and a love for the beautiful, an excellent beginning will be made. It was to a girl between two and three years old that the mother, pointing out a sunset, said, "Look at the pretty sky." This mother also frequently called her attention to other pretty things. One day they were in an auto going along what was known as Grand View Drive. When they came to a turn in the road the little one cried out,

"O, mamma, pretty! mamma, pretty!" and insisted upon climbing into the back seat with her mother so she could talk about it. How much she really saw no one knows, but she was forming a habit which would make her reverent almost anywhere in God's out-of-doors.

All children love a story. In fact, people never grow away from it, but in the earliest years the story is the one supreme method by which religious truth can be imparted. Stories of a loving Father, of the good things he has made, his care for birds and flowers and his expectation that children will help him take care of these things, are especially helpful. What better religious teaching could a young child have than this? A pastor once called the writer's attention to a song on the blackboard, about the loving Father's care. "Look what stuff they are teaching our little folks now and calling it religion."

"My friend," came the answer, "you have had children. Whether you knew it or not, when your boy was at this age you were his ideal of God. That is, all he knew about God was what he saw in you,

and God was just like you to him. Now, isn't it better to recognize this fact and give the children their lessons about God in these terms instead of speaking about him as Almighty King, Ruler, Judge, or in other terms which they cannot understand?"

What do you think of the following incident as an example of nurture in what the Epistle of James would call "pure religion"? It was a Beginners' class in day school. The class was learning to write and spell. Like every good teacher, this one was giving her pupils an incentive for everything which they were doing, and so the story of Cinderella was told, illustrated by colored pictures pinned to the blackboard. After the story the pupils were asked to tell it back by writing certain words on the board. Several were thus written, and then she asked for one of six or seven letters. "Who will write this one?" Numerous hands waved frantically. But to the writer's surprise she picked a boy whose hand, if up at all, was barely so. "George, how would you like to do it?" The visitor was

dumfounded. George was the slowest one in the class, and this was the hardest word. He had little confidence in the boy's ability to write it.

But he soon saw that an unusual thing was going on. Instead of the hands continuing to wave in the hope that the starter would fail and give some one else a chance to show off, every hand went down and every face became glued to the board. It was soon evident that they wanted this boy to succeed. He began and worked through one letter and then another, O, so slowly. Finally he was finishing the fourth when one boy could contain himself no longer and said, "Oh, George, that's splendid." The class nodded happily. It was evident that they had been trained to feel that if the slowest one in the class could succeed, this would mean a victory for all. In this case not only was information suited to their ability, but they were being trained in the expression of Christian truth in their day school.

Nor are information and expression the only factors in spiritual nurture. The physical resources are also great factors.

Some one has told of a boy who was saved through his teeth. He was developing criminal tendencies and would have been sent to a reform school if a doctor had not discovered that he was getting only twenty-two per cent masticating efficiency out of his teeth, that only twenty-two per cent of the surface of his teeth was effective. As a result the food was very incompletely masticated and poisonous gases were being generated in his system. By improving the teeth to an eighty-three per cent efficiency the doctor made possible a change in the whole life of the boy, who gradually became a good student. Many a child who formerly would have been punished and set down as hopelessly bad is being sent now to the doctors to have defective senses cured.

Then there is the factor of atmosphere, as important for the growing of human lives as it is for the raising of grain. In the raising of grain the proper physical atmosphere is absolutely vital; in the nurture of human lives the moral atmosphere is equally important. We were passing through one of the most congested sec-

tions of a great city when the pastor of the neighborhood said to the writer, "Talk about the amount of crime among my people, I wonder there is so little when I think how they are raised amid the filth and sin of these alleys." Everyone familiar with the laws of nurture knows that the pastor was right. God has given to human lives wonderful capacities. It is our task to use the resources which he has made available so that stalwart Christian character will grow.

QUESTIONS FOR MEDITATION AND CLASS DISCUSSION

Cite examples from your own observation of where the principles of nurture have been neglected.

What are you planning to give to your class next Sunday? Why do you think they will take hold of it? What exercise in religious conduct do you expect to get as a result?

LESSON OUTLINE

I. Nurture defined as the process of supplying a life with the things essential to its growth.

II. The results of more intelligent nurture of plant life and live stock.
III. The capacities or instincts in human life which must be fed and given opportunities for expression.
IV. Growing Christian character from such capacities.
    1. Teaching obedience and love for God.
        (1) Through the beauties of nature.
        (2) Through stories of a Father's care.
        (3) Through expression in Christian service.
            The formation of right habits.
    2. Utilizing all the physical resources.
    3. Providing wholesome moral atmosphere.

BOOKS FOR REFERENCE

A Study of Child Nature—Harrison.
Child Nature and Child Nurture—St. John.
The Unfolding Life—Lamoreaux.
Fundamentals of Child Study—Kirkpatrick.
Elements of Psychology—Thorndike.
The Training of the Human Plant—Burbank.
Mind in the Making—Swift.

CHAPTER VII

THE POWER OF PERSONAL INFLUENCE

Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.—*1 Tim. 4. 12–16.*

"My boy, you have my permission to do anything that you ever see me do," said a father to his seven-year-old son. He need not have troubled to give the permission, for the boy would have done it anyhow; but he made it clear that he knew his responsibility and expected to make good on it. The two incidents may not have any connection, but it is a fact that when the boy was about twelve his Sunday school teacher asked him and his classmates what they would like to be when they became men. One wanted to be a bicycle rider, another an engineer, and

this one, who was probably the most mischievous trouble-maker in the group said, "A man just like my father."

It was a youth whose father was in the baseball business who said one day: "Do you know, I never could do the things which some fellows do. My father and I are too good chums, and I haven't the heart to disappoint him."

What has been said of fathers could be multiplied many times of teachers in every capacity, whether as parents, day-school instructors, guides in religion, or in business. A young man who was planning to become a minister once said to the writer: "Do you know why I am a Christian? It is because of the example of Miss Smith when she was our teacher in country school. She never said much about her religion, but I watched her every day and decided that I wanted the same kind of power that she had." The story was reported to the mother of the teacher, who replied: "That's splendid, but wouldn't it surprise Ruth! I don't suppose she ever knew that she had helped anybody that way."

The purpose of nurture is to develop fruitfulness. And in the cultivation of fruit-bearing power in a human life there is nothing so effective as example. That is to say, the placing of a character whose good qualities are contagious alongside a growing life is one of the very best methods of teaching. What will the pupil catch from the teacher? First of all, he will catch the teacher's bearing toward problems. Whether we call this "bearing," "motive," "disposition," or what, it is nothing more nor less than the spirit with which one attacks his work or play. Are we interested in the problems which confront our pupils? Do we seek for new facts or new meanings in facts which may help in their solution? Are we painstaking or negligent, are we careful in little things? Are we concerned to "get through" or to get results? Do we find joy in this search for solutions or is it drudgery? These questions are of the utmost importance in the learning process and the teacher's own mental habits will be caught more readily than any words of advice.

Then there is a range of habits con-

cerned with appearance, voice, and the like. "Cleanliness is next to godliness," according to the proverb, and, while not backed by scriptural authority, few would care to dispute it. The habit of doing one's best is a moral quality, and, if dominating a life, may certainly be expected to show in the teacher's appearance.

Only a few may dress elegantly (even if they cared to), but everyone can dress neatly. Perhaps good taste in clothing is beyond the reach of some, but there are certain to be people around who can give us in advice the benefit of their good taste. The old Greeks considered beauty a thing to worship, and everyone knows that it is one of the chief incentives to goodness. Many a pupil has looked into the teacher's face hour after hour and determined to be at his best to please that teacher. If the truth were known, more than one child has wondered if God doesn't look like that. But few pupils ever made the mistake of looking at one who was slovenly or careless and thinking that he resembled God.

The same is true with respect to the voice. Some of the harsh calls of mothers

or teachers set every evil impulse in motion; other voices make one aspire to be better, penitent if he has been in the wrong, and happy if the voice speaks in appreciation. Probably every human being could cultivate neatness in appearance or an agreeable speaking voice if he would try hard enough. It is the teacher's business to give childhood the advantage of such training at every stage of its growth.

The same qualities which show in personal appearance are apt to appear in work. If the dress is slovenly, the blackboard or writing paper will probably be slovenly too. If one is careless in physical things, there is no good ground for expecting his mental habits to be orderly no matter how "bright" he may be in some particulars.

Such personal habits as favorite amusements, church going, and the like also have their effect. The pupil is being taught to live, and certainly our ability in this regard is measured by what we do with others and for others. Hence, the social habits about which the teacher may prefer to say nothing will be among the most potent forces for good or ill. In fact,

the teacher who cannot be an example in social habits is inefficient, no matter what other gifts he may possess.

What makes a personality worth while? There are many items which might be suggested, but the following are among the most significant: right motive, sensitiveness, cheerfulness, and faithfulness. There is no motive power in all the world comparable to that of the Christian. There have been in history a few great teachers who held that doing for others was more important for the development of a life than doing for self, but the only teacher whose followers have made this rule effective to any large extent is Jesus Christ. And one of the chief reasons is an illustration of this particular lesson—the power of personal example. Take out of Christianity the example of Jesus Christ, and it is doubtful if it would have any more influence than other theories of life which have emanated from a study. However, with his example to inspire, there is little needed but to make it known all over the world, and the people follow.

Secondly, a personality worth while must

be sensitive. The ability to feel is life's chief asset for the acquiring of knowledge. Two people may walk down the streets of a town, and one will see ever so many interesting things while another will see only dusty roads, hot sidewalks, and tired-looking people. The same would be true if they were climbing a mountain or walking through a field. One would be aware of physical discomforts and see unfeelingly the most conspicuous sights, while the other would revel in a thousand delights. The fault, however, may not be with the individual so much as with his teachers. Perhaps he was never taught to see and feel. But we can be certain that those who learn from us shall have a better chance. We can cultivate an interest in all that goes on about us. Surround yourself with many interests. The Christian Church has the whole world at its doors.

Another form of sensitiveness is an ability to see or feel what is going on in the lives of others, commonly called sympathy. There can be no effective teaching if we are simply interested in what goes on in our own mind and are determined to pass

this on. As in the case of a gardener, we must see to it that this fits with what is going on in the pupil's mind.

A group of boys once took advantage of a teacher's rule. It enabled them to miss an hour of study, but when at last the teacher gave them the signal to come in, every boy knew that there would be something to pay. After school the group filed into the teacher's office, wondering what would be the punishment. To their surprise, his greeting was friendly, and he said: "Boys, I want to tell you a story. There was once an old man who had a great reputation for learning. But he was an odd fellow and often sat in a tub out on the street. One day the king passed by this scholar, Diogenes, and said, 'My friend, what can I do for you?' Diogenes glowered at him and said, 'Sire, get out of my sunlight.' I am interested in you, but, after all, it does not matter so much to me as it does to you whether you improve your time at school or not. Don't ever let anybody stand in your sunlight. Don't ever stand in your own light. You will need it some day. You are excused." The

boys had gone into that office feeling like heroes and ready to be "martyrs"; they came out with heads down but with a new respect for their teacher and a lesson well learned. Their teacher had sensed their feeling and met it in a way least expected but in the most wholesome way possible.

Cheerfulness is a tremendous asset either in games or in business or in a schoolroom, and, unless prevented by ill health, it is largely a matter of habit. In fact, many of the most notable sufferers have been the most cheerful spirits in their community.

As for their faithfulness, it is doubtful whether this is one virtue or the sum total of virtues. Certainly, it cannot stand alone in a life, for it depends upon others, but every teacher can so train himself that his class, and his friends, know that he will be loyal to any task undertaken.

Are all of the qualities above named sufficient to make a great Christian personality? No, they should be cultivated by any teacher of high ideals whether Christian or not.

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When we consider, however, that Jesus himself was preeminently a teacher, we know that one cannot have high teaching ideals and be far from the Kingdom. The very act of teaching calls not so much for the imparting of instruction as it does for the sharing of life. The teacher must give his life for the pupil's life daily in order to do the work which he has undertaken. Add to these Christlike ideals a love for our Lord himself, a passion to lead others to the highest attainments of life through fellowship with God and service to men, and we will have a Christian teacher of the finest type.

QUESTIONS FOR MEDITATION AND CLASS DISCUSSION

"If every Christian were just like me, what kind of a place would this world be?"

Where is the greatest weakness in my example? What are its most helpful qualities?

Describe the most helpful teacher you ever had.

LESSON OUTLINE

I. The power of example illustrated.
II. Factors in an exemplary teacher.
    1. Right bearing or disposition toward problems.
    2. Personal cleanliness and neatness of dress.
       Beauty so far as possible.
    3. Well modulated voice.
    4. Wholesome favorite amusements.
    5. A personality worth while.
III. Factors in the cultivation of real Christian personality.
    1. The Christian motive.
    2. Sensitiveness.
        (1) To nature.
        (2) To people.
    3. Cheerfulness.
    4. Faithfulness.
IV. The teacher's inspiration in the example of Christ.

BOOKS FOR REFERENCE

Unconscious Tuition—Huntington.
First Standard Manual of Teacher Training—Barclay.
The Pupil and the Teacher—Weigle.
Living Teachers—Slattery.
The Learning Process—Colvin.

CHAPTER VIII

IMPARTING NEW IDEAS

The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw.—*John 4. 9–15.*

EVERYONE knows that a large part in the nurture of a life is the feeding of the mind. How to do this is the task of the present lesson. The thinking world has passed by the notion that there are three kinds of food—physical, emotional, and intellectual—which can be given independently of each other and thus nourish a life. The fact is that in the history of a race much of its intellectual life has come from

an effort to solve the problem of providing for physical needs. Think of the inventions which have come through a desire to get food or to protect the body from harm. Some feel that all the history of the race can be explained on this ground, covering such steps in human progress as banding together of people into tribes, dwelling in cities, developing language, and other means of communication, and so forth. Most of us believe that God made life and that he implanted in the human family a germ of moral as well as of physical desire, but it cannot be denied that much of our civilization has come from a desire to improve the physical side of life.

In the same way every student knows that he has studied many a book because his feelings were stirred by it or because some one for whom he had a great love desired him to study it. So we will keep in mind that the gardener or teacher cannot nourish the mind without making large use of physical and emotional means. Our problem, then, is the development of the mind by the use of every possible means.

The mind is nourished by thinking.

"What is thinking?" and "How do we think?" are fundamental questions for our discussion. Professor Dewey, in his book entitled How We Think (page 8), says, "Thinking for the purpose of this inquiry is defined as that operation in which present facts suggest other facts (or truths) in such a way as to induce belief in the latter upon the ground or warrant for the former." In another place he says, "Thinking itself remains just what it has been all the time: a matter of following up or testing the conclusions suggested by the facts and events of life" (page 66). Thinking originates in some problem, whether that be a baby's problem of getting food or the boy's problem of how many marbles five times one penny will buy, or the Bible teacher's desire to know what some biblical writer means. Three processes are involved: (1) doubt, (2) a guess or theory of belief, and (3) a search for facts to prove or disprove the suggested belief.

If the above is a true definition of thinking, it ought to revolutionize many of our teaching methods. It means that no boy will really think about the Bible or

the Catechism or any thing else unless his lessons come in the form of an effort to solve for him a real problem. The first step for the teacher, then, is to stir up a real sense of need in the pupil by appealing to what he already knows that he needs. For example, you want him to think of God as a loving Father. Why does he ever think of any kind of a father at all? He does not, apparently, while his mother is doing everything for him. But in time he comes to know that fathers are needed to supply food and clothes and the house in which he lives. But who supplies them to father? His mind very readily goes back in search of one who made these things possibly not only for his but for many fathers, who also made the birds and grass and everything which his little heart loves.

The same sense of a problem which he wants to solve must be awakened in the mind of an older pupil. Why do you want him to know about Jesus Christ? Because Jesus Christ has something which he needs? But the boy or girl will never really think about it until the teacher speaks in terms

of what Jesus actually does for young people their age.

Why do we have recitations? The word itself is unfortunate, for it means to cite or tell over again. It comes from a time when going over and over an assigned lesson was supposed to be the only way to learn it. There are still schools which follow this method. If you visit some Oriental lands, you will see classes seated around a teacher all swinging their bodies and studying out loud. They are engaged in memorizing the lesson. But the Western world can furnish plenty of examples where the method is very similar, even if the noise of studying aloud has been stopped. Any teacher who assigns so many pages to be studied without showing the pupil that in these pages is a real problem of his own which this study will help him to clear up, is making this same mistake.

Many Sunday schools using a Uniform lesson read it over twice at the Sunday service, once in the opening service of worship, and again after they go to class. It would be proper for them to read it over fifteen times if the teacher felt that

this was the way to develop the pupils' power to grasp the problem involved. But the good teacher will find better ways than this of interesting his pupils in the facts of a lesson.

The real purpose of a recitation is to develop the pupil's capacity to think and to work out in conduct the problems of his life. How can we plan a recitation which will achieve this aim? Professor McMurry[1] suggests four tests by which to measure the efficiency of a recitation:

First, Has a motive for studying this particular lesson been developed?

Second, Is the class being trained to make comparison between the facts and to weigh values?

Third, Are they trained to put together (or arrange) the facts or ideas of a lesson with what they already know?

Fourth, Does the lesson train them in initiative, planning things for themselves?

These are tests which every Sunday school teacher can apply. In the first place, each pupil must feel that the lesson is to help him solve a problem in his own

[1] Elementary School Standards

life. Secondly, all facts in the Bible are not of the same worth. When Jesus used a parable there was usually just one point out of all those set forth to which he desired his hearers to give special attention. The difference between men of power and men of weakness is often a difference in being able to select the things worth while and to concentrate attention upon them.

The third test deals with putting ideas together. Every one draws his conclusions on the basis of what he has previously experienced. Now, the new set of ideas received in a lesson must take their place in his mind so as to be able to help him solve the next problem. For example: A small boy woke up crying one night. "Mother," he said, "I don't want to go to heaven."

"Why, my dear, what is the matter?"

"Won't have nothing but river water to drink."

He had recently been fishing with his father and had become very thirsty. Despite his thirst his father had refused to let him take more than a sip of the dirty

river water. He was simply putting his information together that night. The river of life was the most conspicuous thing of which he had heard about heaven, and his experience with rivers had made them a real hardship to him. Needless to say, as his fund of experience broadened he learned that "the river of life" was a figure of speech and did not refer to any drinking supply.

"Father," said a small boy, "Gordon hasn't any cowcatcher on his face." The boy knew engines, or, rather, the conspicuous parts of them, but he did not know the names of different kinds of beards, so he described his father's chin-whiskers in terms of what they looked like to him—a cowcatcher.

The fourth test is one almost universally neglected. All learning is primarily for the sake of influencing conduct. We learn so that we may live better. But living is a matter of acting, and until the idea is tried out in some way it is of little use. Each lesson may not lead to action which others can see, but the teacher is responsible for seeing that the pupils are trained to act upon the new impulses. This means

that the Sunday school teacher should take pains to see just what they do on Monday, Tuesday, and the other days of the week, with the truths he is trying to get into their lives. Moreover, the training must be in self-direction. Almost anyone can do a task under supervision, but most of life's thinking and acting must be done under the individual's own guidance. Hence the importance of training pupils to think and act for themselves.

With these tests in mind, the following steps may be taken by the teacher in planning and presenting a lesson:

First, Selection of definite aim. Just what is it you desire to accomplish?

Second, Finding a point of contact, beginning with some actual problem (interest) in the pupil's life.

Third, Presentation of the material by question and answer, by story, by pictures, sand tables, or whatever means the teacher may have available. Here provision must be made to have the pupils weigh what is being studied, selecting points of greatest interest (rather than trying to get everything) and putting them

together with their previous store of knowledge and experience.

Fourth, Application. This is inseparably interwoven with the presentation, and application to daily conduct will be made throughout a lesson. However, a summary of the whole is important and in Sunday school teaching some suitable act of Christian service or modification of habits should result.

What a wonderful change it would make in every teacher's work if he would determine first of all what *he* means to accomplish by his class hour and then plan to achieve this purpose as carefully as a general plans a battle! The immortal interests of the pupils are at stake in every lesson, and not a minute should be wasted. The aim and plan of every lesson should be written down in black and white, particularly the aim. Then one can put it on trial and ask questions of it, such as: "Is this the very best possible use of my lesson opportunity?" "Have I material enough to achieve the aim?" "In just what respects will the pupils be wiser and stronger if this aim is accomplished?"

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The second step is often the most difficult of all. Here must be determined just what questions or story will catch the interest of every member of the class and make him feel that this lesson is going to be tremendously important. As a matter of fact, steps two and three belong together. If your pupils are young (under thirteen), you will probably begin with a story; if they are older, you will probably begin with a discussion. The success of a recitation, like the success of a footrace, depends very much upon your start. A wise teacher will usually spend more time planning his first questions than on any other feature. However, it is equally important to see that the first impression is well followed up. The best tests to apply to a question are these: Is it interesting? (There is no excuse for a teacher ever being uninteresting.) Can the pupil answer it? Will it help to accomplish the lesson aim? Will it lead to other questions, suggest other questions to the minds of the pupils, or will it tend to stop all discussion as "Yes" and "No" answers do? If you are dealing with younger children,

make a special study of the art of story-telling. Briefly, a good story must have action, direct speech, must move to a climax, and must carry its own point so that the teacher does not need to add, "Now this is the moral."

However, in work with all ages a good teacher must combine the art of story-telling with the art of questioning. The success of a lesson is measured by the amount of activity one gets out of the pupil and not by the amount which the teacher puts into the lesson period. Always in questioning see that you raise a real problem, that whenever possible you appeal to the pupils' observation and experience for the answer, and that you help him to see how one set of facts leads to another until the conclusion is reached. If a teacher spends the whole period in talking, he has no way of judging what the pupils actually are thinking about, but by leading the pupils to discuss one topic after another he can be absolutely certain of what they are doing. Nor does this method preclude the story or more lengthy explanation of some item. These, how-

ever, come best in explanation of a problem upon which the pupils themselves have sought light.

The fourth step is the most important of all. Bulwer Lytton once wrote a novel entitled What Will He Do with It? This is the question which should ring in the ears of a teacher day and night—"*What will he do with it?*" Unfortunately, some teachers are careless enough not to take care. If the lesson hour passes without embarrassment to them, they think it a success. The supreme test of the lesson hour lies right here. If the pupil did not get "it," of what use was the period? If it went in one ear and out of the other, what was the use? If he memorized the ideas but could not use them in his thinking and conduct, what was the value of the teacher's work? It is a great responsibility to teach; but if we apply this test always, "*What will he do with it?*" and put our best into his life, there can be no doubt but that God will honor the effort.

QUESTIONS FOR MEDITATION AND CLASS DISCUSSION

Do I tell a story well? What are the strong points and the weaknesses of my story-telling?

Did my pupils feel last Sunday that they were discussing a real problem of their own lives when the lesson was presented?

Applying Professor McMurry's four tests to last Sunday's recitation, in my class, to what extent was it a good recitation?

By the same tests, to what extent was last week's teacher training recitation a good one?

LESSON OUTLINE

I. The mind is nourished by physical, emotional, and intellectual means.

II. How we think.

1. Thinking originates in a problem to be solved.
2. The processes of solution are:
   (1) Doubt.
   (2) A guess or theory of belief.
   (3) A search for facts to prove or disprove the suggested belief.

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III. The recitation as an aid to thinking.
    1. Its purpose: to develop the pupil's capacity to think and to work out in conduct the problems of his life.
    2. Four tests of the efficiency of a recitation.
    3. Four steps in the conduct of a recitation.

IV. The final test, "What will the pupil do with his new ideas?"

BOOKS FOR REFERENCE

Elementary School Standard—McMurry.
How to Study and Teaching How to Study —McMurry.
How We Think—Dewey.
Stories and Story Telling—St. John.
How to Tell Stories to Children—Bryant.
The Art of Questioning (A. Flannagan Co., Chicago, 15 cents)—Fitch.
The Art of Questioning (The Pilgrim Press, Boston, 3 cents)—Horne.
The Recitation—Betts.
The Learning Process—Colvin.
Human Behavior—Bagley and Colvin.

CHAPTER IX

EXPRESSION AS A MEANS OF GROWTH

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: for he taught them as *one* having authority, and not as their scribes.—*Matt. 7. 21–29.*

A KOREAN, so we are told, once walked a long distance in order to recite to a missionary the Sermon on the Mount, which he had memorized. After hearing it recited, the missionary said, "That is excellent, John, now go out and practice it."

"O," said the Korean, "that is the only way I could learn it. I would read a verse,

then go out and practice it until in time I knew them all."

Since the purpose of thinking is to influence conduct in one form or another, it is important that every thought should express itself in some suitable action. It is true that one may read page after page of a book without doing any other noticeable physical act. Still, unless he is mentally weighing the evidence of each page, passing judgment on it and seeing how it can be related to his former knowledge and experiences, he might better not read at all. And if the book suggests certain activities which he ought to perform, he will very quickly undermine his power to act unless he carries out the verdict of his judgment.

Scientists tell us that our nerves are like a network of wires between the sense organs, the brain, and the muscles; that every stimulus sends a current of energy to the brain or some nearer nerve center, which in turn sends out the message immediately to some muscle. The incoming message or current of energy may be called an impression, the outgoing current is

called an expression or reaction. No impression is complete without some adequate expression. Furthermore, we are told that when a stimulus has made a certain pathway for itself in the nervous telephone system, the tendency is for the same stimulus to send its message ever after over the same pathway.

This means that if a boy hears the advice, "Whatever ye would that men should do to you, do ye even so to them," and says to himself, "Yes, that is interesting," but does nothing, the next time the lesson comes he will react the same way until in time the path becomes so fixed that it will be exceedingly difficult for him to react in any other way. Suppose he hears a lesson taught from the Bible and says, "Yes, I must be a better boy," but does nothing to carry out the suggestion. Suppose that the next Sunday he feels the same and does nothing. The result is certain to be that the oftener the lesson is received in this way, the weaker becomes the suggestion and the more certain is the result of inaction.

This is the law of habit, the tendency

of an incoming current or impression to react ever after over the same pathway. In time only a violent effort will make a new pathway and only the most persistent energy will cause the new pathway to be taken often enough for the new habit to be formed. Nothing is so important in training a life as the formation of right habits. Professor William James quotes the Duke of Wellington as saying, "Habit is nine tenths of life," and adds that habit is ninety-nine one-hundredths or even nine hundred and ninety-nine one-thousandths of life. A myriad of habits are formed unconsciously. The sight of food when we are hungry sends a message to the brain, and our hands reach out to take the food. We see a street car coming close toward us and immediately jump out of the way. Some one shouts a warning and we stop to listen. Other habits, such as study, work, and daily prayer, call for conscious effort, but the process of habit formation is the same. The stimulus sends its message to the brain, the order goes to the muscles, "Take and eat," "Jump quick," "Stop." If the order says "Do

nothing," another kind of habit is formed. We do not jump when a car is at a distance. We do not stop when another's name is called.

If the Sunday school teacher wishes habits of kindness or of obedience to be formed, he must see to it that the suggestion of kindness, whether given in the Bible, or by the teacher, or by the sight of some one suffering, is acted upon promptly. We cannot teach virtues without guiding the practice of virtue. If we fail to do this, the answer to a challenge of suffering or a call for God will be, "Do nothing."

Then there is another aspect to the same subject. Every life is developed for the sake of fruit of some kind. In human life the capacity to produce fruit is nothing more or less than ability to do something well, commonly called skill. If you wish your students to have skill simply in memorizing passages of the Scriptures, you can succeed by going over and over the passages, but if you are concerned to develop citizens of the kingdom of God, men and women who will go into all the

world and help to transform it through Christ's teachings, there is only one way of success—your pupils must be practiced in doing among their comrades the things which Jesus taught.

As we have seen so often before, even for mental development, physical activity is essential. But when we consider that physical, emotional, and intellectual aspects of life are all for the purpose of developing power in conduct here on earth, it is evident that the Sunday school cannot perform its task unless it trains the hands and feet and every other faculty of the Christian. These principles apply to any kind of teacher, for they are the laws of God. When we search the Gospels we find out how clearly Jesus himself perceived them. The Teacher who said, "Go ye therefore, and make disciples of all the nations," knew very well that his religion must be a religion of service or it would not be true to the laws of life. The child must do service for others to develop his highest faculties, the adult must stretch his powers to the farthest reach of their capacity, or they will cease to grow.

Time was when the word "missionary" was applied solely to that which was done for Christ across the ocean in distant lands. A better understanding of life and of Christ's purposes for life make it clear that every deed which carries out the Christian ideal is a missionary deed. The commission was given because men could not do otherwise and live as Christ lived, and the commission can be carried out just as truly by the child who helps God take care of the birds or makes life easier for mother or little brother as by the adult who transforms an empire by his services.

The most difficult problem is to find out what deeds are proper at each period in a growing life. A program which some adult organization hands down to little children may be altogether un-Christian for them because it is unnatural. Enforced sacrifice for something which the pupils do not understand will be no help to their growth. But lessons on giving in terms of what the small child knows and can give will awaken a true response.

It was a boy of seven who taught his Primary teacher a very valuable lesson one

day when he said, "Please, Miss Smith, let's not always give pennies to these poor children. Can't we sometimes give something else? Can't we give flowers?" His little soul was stretching its wings. Pennies did not mean much to him, they came from his father. But he had some flowers of his own to take care of, and to give them would mean to give some of his own strength.

Every class in the Sunday school should have a program of activities for each year. Such a program should cover things to be done for the home circle, the church, the neighborhood, and distant communities. It would not be necessary to have some specific item to report as finished each week, but it would be helpful to report progress on one enterprise or another every week. In this way each pupil will know that he is practicing constantly the principles which are being studied in his Bible and other lesson material. In schools where the departments are organized, while each class should have its own program of activities, this program should be a part of the larger program of the depart-

ment and certainly a part of the program for the whole school.

There is still another aspect of training in expression to be considered. The church must do primarily as Jesus Christ did, consult the needs of human nature and outline a program to meet these needs. However, this does not preclude the possibility of training for definite church objectives. If the objectives are true to human life, the pupils will be helped by being trained for work in such an institution as the church.

Education is for the development of power. Then why does the church educate its people? To develop power in the work which it has closest to its heart. There is no sacrifice of human interests asked by the church, for it has only one purpose —to help mankind achieve "the abundant life." However, there are things which it feels must be done in bringing about this achievement. Among these are the development of skill in public prayer and testimony. No church can afford to neglect this, for prayer develops high ideals and brings the soul close to its heavenly

Father, while testimony explains to others a power which they may see at work but may not know how to grasp. If a Sunday school class or department has its own space in a private room or set off by a curtain, there is no obstacle to training in prayer at the Sunday school hour. If this is impossible, the training may be done at a week-night prayer meeting of the class, while every teacher may also avail himself of such meetings as that of the Epworth League and the weekly prayer meeting. The important thing is for the teacher to see that the training is carefully done.

But the church requires more than ability in public prayer and testimony to do its work. More and more it is requiring officers who are specialists in their several lines of activity. Relief, recreation, teaching, administration—all of these are directed by specialists in business and philanthropic institutions outside the church. The church cannot afford to do a poorer quality of work than they. Nor can it claim that divine power will make up for its defective workmanship. Divine love

gave Christians talents to develop for the service of humanity, and the person who teaches religion is just as much obligated to develop his God-given talents for teaching as the person who teaches arithmetic.

QUESTIONS FOR MEDITATION AND CLASS DISCUSSION

What have my pupils actually done during the last year as the result of my teaching? What service are they doing better to-day than a year ago?

Is it true that there is no impression upon a life without some definite expression?

What kind of Christlike habits are my boys and girls forming?

What would be a good program of expression for my class? For our department?

LESSON OUTLINE

I. We learn best by doing, by using ideas.

II. The formation of habits.
   1. The law of habit.
   2. The importance of forming right habits.
   3. How the Sunday school teacher may aid in the forming of right habits.

EXPRESSION

III. The development of skill.
1. Essential to everyday life.
2. Essential to the spread of Christianity.
3. How skill in prayer and various forms of Christian service may be developed by the Sunday school teacher.
   (1) Let each class have a program of service suited to its age.
   (2) Let each class give training in prayer.
   (3) Let the older classes train definitely for various forms of service such as relief, recreation, teaching, administration, etc.

BOOKS FOR REFERENCE

Graded Social Service for the Sunday School —Hutchins.
Missionary Methods for Sunday School Workers—Trull.
Psychology (Briefer Course)—James.
Talks to Teachers—James.
The Learning Process—Colvin.
Mind in the Making—Swift.
Elements of Psychology—Thorndike.
Principles of Teaching—Thorndike.

CHAPTER X

THE RECOGNITION OF NATURAL GROUPS

I write unto you, *my* little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye know him who is from the beginning. I write unto you, young men, because ye have overcome the evil one. I have written unto you, little children, because ye know the Father. I have written unto you, fathers, because ye know him who is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.—*1 John 2. 12–17.*

THE school exists for the pupil. It is strange that anyone should ever lose sight of this fact, and yet it is the exception rather than the rule to find a school where the pupil is actually put first and every plan is laid out from this standpoint. Measuring the ideals of a school by what

actually takes place in its sessions, it would seem as if some schools exist for the good of the superintendent, that is, the items of the program all seem to be planned consciously or unconsciously to give him inspiration. There is no objection to a superintendent's getting pleasure out of his work. Something is radically wrong with the superintendent who is not spiritually repaid for all the time he invests in this organization. But something is also wrong when the interests of the pupils are sacrificed to please the whims or fancies of its general director. Have you ever seen this done? If so, describe the particulars.

Nor does the school exist for the teacher, though actual practice would seem to indicate that it does very frequently. We were looking over a city Sunday school in session one day when the superintendent complained of the need of teachers. At once the writer began to look for the available material which the school had at hand.

"What is the matter with the class in that private room?" he asked. "They look like good material for teachers."

"O, we couldn't touch them. Their teacher says, 'I built up this class by hard work, and no one is going to take away any of my pupils.'" Now, it is probable that this man once took up the class unselfishly for the good he could do its members and the whole school. But the evidence indicated that he had some time ago forgotten this unselfish motive and was holding all he could for the pleasure they would give him. Nor is he the only teacher who unconsciously has fallen into this habit. Men and women all over the country are holding their pupils tenaciously for reasons which would not bear close Christian scrutiny. The effectiveness of our Lord's teaching is to be measured by the number who went forth to carry out his commission, not by the number who sat at his feet and listened, and the effectiveness of any teacher will be measured the same way.

On another occasion we were planning for the better housing of the school in a new building soon to be dedicated. The writer was pleading for an arrangement that would permit the development of a Junior Department. The period of life

when children most readily attend Sunday school was the period over which this church was exerting comparatively little influence. "O," said the pastor, "we could not give them a separate opening and closing service, it would break up the rest of the school. We need them to do the singing." He might have alleged other reasons against the proposition which would have shown a concern for the needs of the Juniors themselves, but in this case he did not. They were to be deprived of better facilities because the older pupils needed them for a choir. Now, as a matter of fact, the older pupils were numerous enough and able-bodied enough to do their own singing and do it well. It is one of the hardest of tasks to get a local Sunday school board to determine its plans on the basis of the particular needs of the various groups of pupils. And yet, as we have seen before, the gardener might just as well save his energy as to try to grow plants by giving them what he wants instead of what he knows they need and will use.

When we ask Mr. Jones to send his

boy to our Sunday school we practically pledge ourselves to do our very best by that boy; to give him the best possible associations, the best possible lesson material, the best activities for expression within the range of his ability. "O," says an inquirer, "but the school has two hundred boys and girls. Certainly you wouldn't urge that everything be done for Jones's boy, regardless of the others whose interests may conflict with his?" Certainly not. The fact is that we cannot do all that we would like to do for each particular boy. We have not teachers enough. There are many other obstacles as well. In such a case there is only one thing to do—recognize wherein the boy's interests must be sacrificed, reduce these particulars to a minimum, and plan to remedy the remaining defects as soon as possible. For example, recognize the need of Juniors for an opening service of worship suited especially to their age. If the Juniors cannot be given a separate room, use curtains. Then they can sing if necessary with the older members, but conduct their service of prayer, Scripture reading, giving, and

any special features by themselves. In the same way, if a class cannot have a separate room, give them a screen or curtain, and if possible a table.

While it is not possible for anyone but the teacher to make a separate case of each boy or girl, it is possible for the whole school to make a special case out of each age group. If the best we can do is to find two teachers, then make the best possible division of the pupils between these two. If there are three or four or six teachers, make the best possible groups about these also. Most of our schools suffer for lack of enough teachers, but many are not using wisely the material for groups which they already have. Sue is in Alice's class because Alice brought her, though there may be two or three years of difference in their ages and public school grades. Or, Miss Smith teaches Class No. 4 because she happened to move into the neighborhood when Mrs. Jones moved away while, as a matter of fact, she ought to teach an older group.

If the Sunday school is expected to be a preaching service where a large congrega-

tion is desired, these matters are not so important, but where it is planned as a real school its efficiency will be measured not by numbers but by the actual power generated in the lives of the pupils, by what they are able to do. This calls for team work, for boys and girls as near the same age and public school grade as possible, grouped in their classes around a teacher who knows what is going on every day in their lives and what they need. Many schools would show remarkable improvement within the next few months if they would appoint a committee to look over the whole situation and see that each pupil and teacher is in the group best suited to his talents. Then the school should make this good work permanent by naming an officer (enrollment secretary, director of grading, whichever he may be called) to see that these items are kept clearly in mind in the case of every new pupil and new teacher.

While the class is the unit of the school, and should receive first attention, there are some items of training which can be done best in larger groups. A service of

worship to be inspiring usually requires the presence of a considerable number. It would be hard for one small class to get inspiration out of singing and out of a special service of giving. Our children and young people need training in how to participate in a common service of worship. They need to learn how to make each song express their own thoughts, how to pray in thought with each public prayer. The class is the best unit for instruction, it is also, next to the family altar, the best place to learn how to pray out loud before others; but the department offers the best training in how to worship with others.

Again, some forms of social activity, both recreational and benevolent, require the larger group. Many objections to "breaking up a class" which is too large for careful instruction would be removed speedily if these members knew that they could still have some of their socials, their athletic teams, and other activities in common. Small classes for instruction and larger groups within given age periods for worship and social service should be the ideal of a school.

The departments or larger groups commonly recommended are as follows:

	YEARS
Cradle Roll	3
Beginners	4– 5
Primary	6– 8
Junior	9–12
Intermediate	13–16
Senior	17–20
Adult	20–

Where the school is very small the first two or even three may be combined and called Elementary. The Junior should be separate if at all possible. The Intermediate and Senior may be combined and called Teen Age. The Adult will include the Home Department for those adults who cannot attend the sessions at the Sunday school hour.

It is generally conceded that all children under nine years of age should have a separate departmental organization of their own with every feature of the Sunday school hour planned to meet their own needs. Where the schools are large enough three distinct departments are usually formed—Cradle Roll, Beginners, and Primary. But it is hard to convince some

officers that the older age-groups have just as serious, peculiar needs as the younger ones. And the results generally show the effect of thus ignoring the divine law of human growth. Very frequently to-day one can find schools with more adults than children nine to twelve years old. That is amazing, for nine to twelve is the period when children most readily come to Sunday school. But the reason is not hard to find. Such a school is usually making better provision for adult needs than for the children. Try it out for yourself the next time you meet such a situation. See whether the songs are such as express the sentiments of a Junior or whether the prayers voice his aspirations or the speeches from the platform bespeak his language. Sometimes we even find the best rooms given to adults, although adults have greater powers of concentration than children.

One day a visitor was observing a school where there were two divisions for the opening and closing service. He visited the Elementary Division and heard the little folks singing, "When I lie awake at night, God sees." It was just what a little child

would think about. Upstairs, where Juniors met with Adults, they opened by singing "O be ye reconciled to God." The visitor prayed and tried to ignore the older ones and lead the younger pupils in prayer, but when he finished, the hymn announced was "I shall dwell forever there." Both were good hymns in their place, but not expressive of a Junior's thought or feeling.

"Who is that man speaking to?" said a visitor as he joined in the service of a large school all assembled together.

"Why," said the assistant superintendent, "he is speaking to the older ones, isn't he?"

"Yes, look at the children and you can tell that."

The one sufficient reason for separate departments with regular separate opening and closing departmental services is because the children and young people need them for training in worship. On special occasions the whole school can assemble together with profit.

The organization of such departments need not be elaborate. The superintendents and teachers are the only officers necessary, though such helpers as pianist,

librarian, secretary, and others will be desired in a large school. From the Junior Department up, there should be pupil officers and committees as well as the superintendent and teachers. The Juniors themselves may take responsibility for getting new members, and for planning recreational and service activities, but their organization should be grouped around the adults in their department.

In the Teen Age, however, the superintendent and teachers should do as much of their work as possible through the pupils. These young people need practice in taking responsibility if they are ever to become efficient officers in the church. Pupil officers acting with an adult counselor should have charge of the activities of the department, looking to the teachers and adult counselor, however, for advice.

The principles of organization for the adult department are usually well known.

But suppose the school is small, or has only one room. Even then it is possible to have departmental superintendents and departmental activities. They can all plan their week-day activities without difficulty

while by means of curtains some, if not all, can be given privacy on Sunday. As we have said before, this departmental organization will solve many a problem where the class is too large for good study work. Let the larger group break up for special study, some in teacher training courses, some in others, but let them be held together by departmental officers planning socials and other useful activities.

QUESTIONS FOR MEDITATION AND CLASS DISCUSSION

Why am I an officer or teacher? Do I always put the needs of the pupils first, or sometimes my own desires?

What things could our Juniors do better, if they had a separate organization and service of their own, than if they met regularly with the whole school?

Same question for the Teen Age pupils.

What difficulties would need to be overcome before regrading (or regrouping) our school this year?

LESSON OUTLINE

I. The Sunday school exists for the pupil.

NATURAL GROUPS

1. Examples of violations of this principle.
2. The school's moral obligation to a parent.

II. How to meet the needs of each pupil.

1. Form the best possible classes and assign to each a suitable teacher.
2. Combine the classes within certain age-periods into departments for worship, service, and recreational activities.
3. A description of the officers needed for such departments and their duties.
4. How to conduct departments in a one-room school.

BOOKS FOR REFERENCE

The Graded Sunday School in Principle and Practice—Meyer.
The Church School—Athearn.
Efficiency in the Sunday School—Cope.
The Worker and His Work Series (The Methodist Book Concern).
Social Education—Scott.
How to Run a Little Sunday School—Fergusson.

CHAPTER XI

LESSONS FOR AGE GROUPS

For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for fullgrown men, *even* those who by reason of use have their senses exercised to discern good and evil.—*Heb. 5. 12–14.*

"Mr. Smith, if we cannot do better work in our Sunday school than we are doing now, I must resign."

It took the pastor by surprise. He looked at his superintendent earnestly, and said, "What do you mean?"

His Sunday school was a good school according to the usual standards. The superintendent had taught in public school before he went into business, he was faithful and interesting, his discipline was good. His teachers also were as good, if not better, than the average and loyal to their work.

"Why should you wish to resign?"

"I'll tell you. I've been superintendent

now for several years, and I cannot see that my boys or girls know any more about the Bible now than they did three years ago. If we cannot do something better, I must resign."

That interview sent the pastor into the serious study of Sunday school problems. His answer was, "My friend, I am in no mood to take issue with you, but hold steady and we will see if there is not a better way."

The superintendent did hold steady, and in a short time some of the classes were using special lessons chosen particularly to meet their needs. (The International Graded Series had not yet been authorized.)

This is not an isolated experience. Perhaps few pastors were ever so rudely shaken out of their complacency as this one, but for years a growing number of teachers, superintendents, and pastors felt that they simply were not developing the kind of power they were after with a uniform Sunday school lesson for all ages in the school. The International Graded Lessons came as a result of these experiences. There is no reason why a Uniform lesson should de-

velop power in all ages on a given day. If all the lessons were such that little children and old people both could understand them, that would be no proof that they would stimulate the growth of both at a given time. Water and sunlight are both nourishing, but a full-grown stalk of corn can stand more water than a tender sprout. But the fact is that with a Uniform lesson plan governing the Sunday school only a very limited amount of the biblical material can be studied, or else many of the lessons are going to be utterly beyond the grasp of the young.

"There isn't a single passage in the Bible which hasn't spiritual benefit for every man, woman, or child," says some one. Do you believe it? Turn to Genesis 10 and tell the spiritual benefit which a six-year-old will derive from it. And yet there are most interesting stories connected with every one of those names for the adult student who knows enough about the early movements of races in Bible lands to understand them. The spiritual value is entirely a matter of whether the reader has developed the facilities which can use this kind of information.

Go back in your memory and say how much benefit you ever received in your childhood from the Epistle to the Romans, or some of the other epistles of Paul. The fault was neither in you nor in the epistles. You simply did not have the experiences which would enable you to understand them. If an adult, you may know whether the Psalter is your favorite book next to the Gospels, but most people come to an appreciation of the greater part of this ancient hymn book after reaching maturity.

An inquirer not long ago wrote to one of the Sunday school offices in some such fashion as this: "I believe that the Sunday school should have unity like one great family, and therefore I feel that every pupil ought to be studying the same lesson on a given Sunday."

The answer sent was: "Brother, I agree with you that there should be family unity in the Sunday school, but family unity is a deeper thing than uniformity. Family unity means a common purpose, all the members working together to achieve a common goal. When you can show me the family in which the six-year-old boy

and the thirteen-year-old boy and the forty-year-old father are all studying the same arithmetic lesson, I may be glad to revise my notions. But if the study of numbers for the six-year-old and fractions for the thirteen-year-old, and business principles for the father will help each to take his place in the world better than if they studied the same lesson, I believe that this will produce better family unity than the other method."

The only way to get the best results from lesson material is, first to study the group which is to receive the lesson, and then give the very best lesson which can be grasped by the group and which will prepare them for the desired goal. Suppose the goal be the memorizing of biblical facts. Everyone knows that we memorize best the verses which interest us. But suppose the goal is a daily use of the Bible message in one's life. It is out of the question to cultivate such use with any material that is not close to the everyday facts of experience in the life of the pupil.

Whether the teacher selects one series

of graded lessons or another is comparatively unimportant. The main thing is that he select something especially to meet the definite needs of his particular group.

If you have children four to five years of age, what kind of material from the Bible would you select? Stories preeminently, and stories which can be interpreted in terms of what the child has seen. If you have pupils nine to twelve, you can select a much wider range of material. In fact, the whole record of the Bible can be used if brought out in interesting story form. The Juniors are studying geography and history in public school, so you can give them stories consecutively, and expect these pupils to remember them so.

What differences are there between this period and the one which follows? One is feeling for others, and another is an increasing effort to form ideals. The facts of the Bible can be memorized in the preceding period, but here the big question is one of motive. Would it not be wise to take heroes and set forth their deeds so thrillingly that the boy or girl will say, "I'm going to be like that man"? This is pre-

cisely the method of the International Graded Lessons with its climax on the life of Christ at fifteen years of age. Other graded series follow the same general principles.

As we have seen before, there are two considerations to be kept in mind; first, to see that every lesson appeals to the instincts of the growing life; secondly, that the lessons include enough material to train the life for its daily tasks. This is the reason why church history, temperance, and other religious information is imparted. The Bible is a record of men and women working out their problems in everyday life by the help of God. The people of Israel when they heard the Word of God from the prophets heard it in terms of their present sins, their duties, and the means by which they were expected to achieve. Our boys and girls should know the Word of God at least as well as the old Hebrews did. If so, they also must learn something about the great social problems around them and the agencies of the church through which they may achieve victory. The boy who studies the

life of Christ, and then follows Livingstone in thought through the heart of Africa, or the Earl of Shaftesbury in London, will know more about what a man can do to-day with Christ in his heart than if he had simply heard the story of long ago. He will also know that the same example which inspired Peter and Paul to heroic deeds has been at work all through the ages inspiring and guiding lives. The business of the Sunday school, as we have so often said, is to develop Christian power of fruitfulness. The Bible is our main book of revelation, but in order to get our boys and girls to know how the Bible is to be used to-day, they must study how others since Bible times have used it and something about the present opportunities and tools for service.

But suppose the school is small and cannot use a complete course of graded lessons such as the International Graded system in its entirety? It can use just as many courses as there are distinct age-groups. Every school has some pupils under nine years. If there are only four or five under nine give them to begin with, the First Year Primary. Then every school

has pupils nine to thirteen. By all means they ought to have a series of lessons especially adapted to their needs. The First Year Junior is a good beginning course even for pupils over nine. But the most difficult period of all is the period of youth. Here ideals are determined, life-work often selected. Is there any excuse for shutting our eyes and giving these boys and girls the teachers who are left and the cheapest or easiest lesson material available. Right here the church will either lose most of them or win them for life. Here, above all others, is the place where lessons should be selected with the utmost care. After making the best possible groups, if the majority of the class are between thirteen and fifteen, give them the First Year Intermediate Graded Course, "Leaders of Israel." If the majority are fifteen and a few sixteen, give the Third Year Intermediate Graded Course, "The Life of the Man, Christ Jesus." If the majority are sixteen or a little over, begin with the Fourth Year Intermediate Graded Course, "Studies in Christian Living," or the First Year Senior, "The World a Field for

Christian Service." If in doubt concerning the best courses to adopt for a beginning, write to your denominational Sunday school office.

When we come to the adults the danger period seems to be passed, and yet everyone knows that in this life danger is never passed. The peril of adult church members is very real, for while not many leave the church, a great number do nothing for it. Courses which set before them definite tasks and guidance in the performance of such will be found the most useful. However, the time-honored Uniform lesson has always been better adapted to adults than to any other age-groups, and in many cases this material can be used with great profit.

Two objections have commonly been raised against the present systems of Graded Lessons: first, that they displace the Bible from its preeminence in Sunday school study; second, that they are harder to teach than the Uniform—in fact, that teachers who are competent to teach them cannot be secured. The first objection must fall before any study of the

actual contents of these lessons. They cover more of the Bible than a uniform cycle of lessons ever could cover. Where only lessons which are possible of application to all ages are selected, some sections of the Bible must necessarily be omitted. For example, the books of prophecy and the epistles are not good material for young children, and very important sections of these books have never been presented in the International Uniform Lessons. Large sections of Job, Psalms, Proverbs, Ecclesiastes, and other books have also been omitted.

But even if all the material were included in a uniform cycle of lessons, the advantage would lie with the Graded Lessons, because here each section of the Bible is presented at that time in life when it is most interesting to the pupil, selected because it will give him precisely the help which he needs for his everyday problems.

A mother once said in an institute: "My daughter has had the first two years of the Junior Graded Lessons. I have been in Sunday school all my life, and have

taught since I was seventeen, but I am compelled to say that as a result of her two years of Junior Lessons, my daughter knows more about the actual contents of the Bible to-day than her mother knows." Such testimonies could be multiplied many times.

All Sunday school people are agreed that the Bible is the preeminent textbook for our study of religion, and all desire to have the Bible become the guide of every pupil. Any difference of opinion which exists is a difference concerning method. Those who favor Graded Lessons insist that their own experience and observation proves that this is the surest way to get the Bible into the mind and conduct of the pupil, because this guarantees to him Sunday after Sunday a lesson which he can understand and which will help him to live better during the days that follow.

The second objection is easily answered. The Graded Lessons are easier *to teach well* than the Uniform, for the teacher has the advantage of lesson material selected especially because it will interest his pupils. Graded Lessons cannot be taught accept-

ably after hurried, careless study, but they will yield rich returns to the teacher who makes *faithful preparation for each Sunday's work.*

QUESTIONS FOR MEDITATION AND CLASS DISCUSSION

What are all the reasons that I can think of against selecting Sunday school lesson material for the express purpose of supplying the needs of each age-group? What are the reasons in favor of it? Which method will cover more of the Bible? Aside from the question of extent in Bible study, which will enable the teacher to teach more effectively?

What subjects can I think of outside the Bible which a Christian ought to know in order to do his work for God and humanity?

LESSON OUTLINE

I. Graded Lessons the result of a universally felt need.
   Born out of the experience of years, on the part of many Sunday school workers.

LESSONS FOR AGE GROUPS

II. The selection of suitable lesson materials should be determined by:
   1. The goal of Sunday school effort.
   2. The instincts and interests of each age-group.
   3. The range of material necessary to enable a life to apply the Bible to everyday problems.

III. Two objections to the Graded Lessons answered.

BOOKS FOR REFERENCE

The Graded Sunday School in Principle and Practice—Meyer.

The Church School—Athearn.

The Introduction and Use of the Graded Lessons—Meyer.

Introduction and Use of the Graded Lessons, Primary Manual—Thomas.

Introduction and Use of the Graded Lessons, Junior Manual—Baldwin.

CHAPTER XII

THE CHURCH AND THE SUNDAY SCHOOL

Now this is the commandment, the statutes, and the ordinances, which Jehovah your God commanded to teach you, that ye might do them in the land whither ye go over to possess it; that thou mightest fear Jehovah thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as Jehovah, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey.

Hear, O Israel; Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.—*Deut. 6. 1–9.*

Thou therefore, my child, be strengthened in the grace that is in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. —*2 Tim. 2. 1, 2.*

THE Sunday school is the supreme teaching agency of the church. It is not a separate institution, it is simply the church at school. Nor is it the only place where

the church goes into training. The pulpit gives instruction, the Epworth League and Women's Missionary Societies develop skill for definite tasks among their membership; other organizations do the same in particular churches. But the Sunday school is the one place where every man, woman, and child can find a group near his own age, studying what Christianity means for them now, and organized so as to give each learner an opportunity to develop skill for some definite task.

Horace Mann was right when he said, "Whatever you wish to have appear in the life of the state must first appear in the public school." It is equally true to say, "Whatever you wish to have appear in the life of the church must first appear in the church school." Let other organizations do all they can to train their limited constituencies. Here is an agency which reaches all, and has them in small groups week after week. If the foundations are laid here, all the other agencies will have something to build upon. On the other hand, if we leave all items of training to other agencies, the most of our

people will never be trained at all. The following dialogue took place in a recent District Efficiency Conference:

"My brother, how large is your church membership?"

"About nine hundred."

"How large is your Sunday school?"

"Eighty who are active."

"What per cent of your membership are actually at work in the church? Are seventy-five per cent?"

"No, hardly."

"Fifty per cent?"

"Probably not."

"As many as twenty-five per cent?"

"Perhaps."

But the membership was not altogether to blame for this showing. Twenty-five per cent was about all the several training agencies had actually enlisted. However, that pastor could have put every boy and girl in training at the Sunday school hour, and been reasonably certain that seventy-five per cent to ninety per cent of them, if they stayed in the community, would be doing definite service in the future.

How can we organize for such an achieve-

ment? Everybody knows that success in this world is not so much a matter of resource as it is of organization and method. We have been discussing at length the resources and some of the best methods of using them. Now, how can we harness the power and produce results? Every school should have as a minimum the following general officers:

Superintendent.
Departmental Superintendents (Beginners', Primary, Junior, Intermediate, Senior, Adult).
Director of Teacher Training.
Director of Service (Missionary Superintendent).

Secretary's Staff:
- General Secretary.
- Departmental Secretary, appointed by the General Secretary.
- Enrollment Secretary.
- Absentee Secretary.

The duties of these officers are generally understood, and yet some are even in doubt concerning the duties of the general superintendent. Not long ago in a school which has been graded only a few years the superintendent said, "I'm a man without a job. Now that these departments are all organized, there is nothing for me to do." Think of it! A superintendent without a job because his departments are

organized and working well. That would seem to be good evidence that the superintendent was on his job. What is his job anyhow? Suppose he were superintendent of a large greenhouse or a big farm. Would he be expected to dig around every flower that grows, or to see that each department has its own workers, and that all of these produce results? In the Sunday school, as we have seen, the business of the school is to develop religious power. This can be done by classes and departments more effectively than by having one person try to do all the work. If these young people learn what they ought to know and actually develop skill in Christian work, that is the highest tribute to the superintendent's efficiency, whether they ever hear him make a speech and teach a lesson or not.

Jesus once told a parable to urge "the children of light" to use as good business sense as "the children of this generation." It is one of the hardest parables in the Bible to interpret in detail, but its point is perfectly clear. Jesus pleads for good business sense among his followers. Why

a good public school superintendent who never sees all of his pupils together should insist on bringing a Sunday school all together for opening and closing "exercises" is more than the writer can fathom. Or why a business man who is accustomed to working through the heads of departments should insist upon seeing every man, woman, and child in front of him at Sunday school for the sake of "unity" in Sunday school busiess, is another unfathomable mystery. If the truth were known, he has a great deal more unity in his business conducted by departments than he does in his school assembled in a crowd.

The departmental superintendents are officers elected by the local Sunday school board and responsible to the general superintendent and board for the work of their own departments. Even in a one-room school some one should be superintendent of all work with children under nine; another, superintendent for Juniors, nine to twelve; another for the Teen Age, and another for Adults.

A director of teacher training should supervise all the teaching, in cooperation,

of course, with the heads of the departments. He is, in the nature of the case, an assistant general superintendent. It is his business to see that new teachers come to their tasks prepared for this service, and that old teachers improve their skill week after week. There are three methods of training teachers within the reach of every school:

1. A class of young people meeting at the Sunday school hour. This may be a picked class or some class as already organized, but taking a training course as its regular lesson.

2. A class meeting at some time other than the Sunday school hour for those who are already officers and teachers.

3. Students taking courses by correspondence.

In addition to these methods, he should make use of Institutes, Community Training Schools, Summer Schools of Methods, and such other resources as are available.

Sometimes the teacher training classes which meet on Sunday have their own opening and closing services. This may be desirable if local conditions permit, but in

no case should the Training Department become a rival to the Senior or Adult Departments. It is, rather, the business of the director to see that these departments have training classes. There is no limit to the opportunity for recreation and service among the training students.

The director of service is the same officer as the one commonly called superintendent of missions or president of the Sunday School Missionary Society. Whatever his title may be, there is no question about his duties. All Christian service is missionary work; it helps to make Christ known and loved all over the world. Hence it is the duty of this officer to see that every class group is doing something for others. Naturally, most of this responsibility rests with the teacher, but the director can be an expert advisor for the teachers and departmental superintendents, with this one very important prerogative—to see that the school works as a unit in its service output, that it stands for the same principles in all the classes; for, while it is not necessary that all give to the same object, it is important that each class works in

such a way as to be a help to the other classes.

Special missionary programs, the circulation of a reading library, systematic giving by the duplex envelope, and many other activities should be urged by this officer.

The Sunday schools of this country are usually slow to appreciate the importance of careful records, and yet it is safe to say that no school has ever become large which did not take particular care of its records. The three primary essentials of a good school are good grouping, good teaching, good records. The booklet entitled The Sunday School Secretary,[1] by Ralph E. McEntire, will be both an inspiration and a guide to anyone in this position.

In a small school it may seem wise to have all the duties of the secretary devolve upon one officer; but in a large school a secretarial staff is very essential. In addition to the general secretary and his departmental assistants, a secretary of enrollment and a secretary of absentees are important. As we have seen before, it is

[1] Address, The Board of Sunday Schools, 58 E. Washington St., Chicago. Single copies free.

all wrong for John to go into the same class as George because George brought him. John's age and public school grade should be very carefully considered, together with any special circumstances that call for attention, before he or any other pupil is assigned to a class. If the new pupil is brought directly to the teacher or departmental superintendent, valuable time may be lost; but if the new pupil is sent straight to the enrollment secretary, he can secure the facts, carefully make a tentative assignment to the proper class, and then consult the departmental superintendent and teacher before a permanent assignment is made. A school cannot be too careful to see that each boy or girl is in the class where he can give and receive the most help, and a special officer to look after these interests will have a very important function.

"—— pupils dropped out of our school in one year and we know not where they have gone." Such was the report of ——.

How many dropped out of your school last year, and why? The Sunday school, like every other great institution, must stop all leakage as far as possible. Every

teacher should know by Tuesday or Wednesday why any pupils were absent the previous Sunday. Many teachers make an effort to do so, but human nature being as it is, these teachers will work better if they know that an officer is checking up their work regularly. This officer should also devise new plans to make this effort on the part of the teacher and class membership committees more effective.

Some time in the future we will have system in the finances of our Sunday schools. There is no end of opportunity for the man who will use his business experience to put the local Sunday school finances on a sound basis. Those who are using the duplex envelope pronounce it a great success in increasing the income, as well as a success in stimulating habits of regular giving.

The departmental organization has been previously described.

But what about organization in a small school? The same functions must be performed whether the school is small or large. If a combination of officers is desired, the following would be practical:

General Superintendent.
Departmental Superintendents (who may also be teachers).
Director of Teacher Training and
Director of Service, combined.
Secretary.
Treasurer.

In a one-room school these officers, though handicapped by their building facilities, have much which they can do. All but the general superintendent and the secretary may be teachers if they are needed also in this capacity, but they can still perform the duties as described. The director of teacher training and service can see that some class of young people study a training course at the Sunday school hour. He can also do all the other tasks previously suggested for teacher training and service directors. The departmental superintendents can secure privacy for their age-groups by means of curtains, can plan for training in prayer, for social and other activities. The secretary and treasurer can avail themselves of the best methods known in their fields, and in the absence of a staff, can use pupils or teachers as their assistants.

The one thing to keep uppermost in

mind is this—a school is measured by its output. Whatever forms of organization will improve the amount and quality of service which the Sunday school is able to constitute through the church to the world, should be adopted speedily and adapted to each local situation.

QUESTIONS FOR MEDITATION AND CLASS DISCUSSION

What does the Sunday school actually contribute to the life of your church? What further should it contribute?

Does your Sunday school have the three primary essentials of a good Sunday school —good grouping (grading), good teaching, good records? If not, why not?

What further can be done in your school to improve the quality of the teaching?

LESSON OUTLINE

I. The Sunday school is the church at school.

II. How to organize the school.
Officers and their duties.

III. How to organize a small school.

IV. The test of organization is the output in amount and quality of Christian service.

CHURCH AND SUNDAY SCHOOL

BOOKS FOR REFERENCE

The Evolution of the Sunday School—Cope.
The Coming Generation—Forbush.
Education in Religion and Morals—Coe.
The Graded Sunday School in Principle and Practice—Meyer.
The Church School—Athearn.
First Standard Manual of Teacher Training—Barclay.
The Church a Community Force—Tippy.
The Church at Work—White.
The Training of Sunday School Teachers and Officers—McElfresh.
The Sunday School Secretary—McEntire.
Missionary Methods for Sunday School Workers—Trull.
Missions in the Sunday School—Hixon.

CHAPTER XIII

THE CHALLENGE OF A GREAT TASK

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshiped *him;* but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.—*Matt. 28. 16–20.*

"Poor fellow, he wanted to do so much, and he didn't accomplish anything, did he?" said the senator.

"O, I don't know," replied his secretary, "He died. Some of us only live."

These are the words with which Richard Harding Davis closes his story, The Man with One Talent, the story of a man who had a talent and did not use it despite the pleading of a youth whose all was being given to a great cause.

After all, life may be a great thing or it may be a very little thing. "Everything yields to the law of self-defense," we say.

We expect a man to fight desperately to the last ditch just to preserve the spark of life that is in him. And yet every one knows that there are greater issues at stake in God's world than simply keeping the breath of life in our bodies. A man who escaped from the Iroquois Theater fire was being congratulated upon getting out with his life. "Don't congratulate me," he said. "I lost my head. I might have saved many, I only saved myself." In their sanest moments the best people are ready to say that Jesus spoke the plain truth when he said in substance, "He that is careful to protect his life shall lose it, but he that will lose his life for my sake shall find it."

What then, makes life worth while? Ability to do something. For what other reason do we live? Whether one becomes a captain of industry, a mother, a doctor, or teacher, the chief thrills in life come with the joy of doing something. It was a grand opera singer who wrote at the time of her retirement, "If some kind hearts will say, 'That little woman did not live in vain,' that will be my reward."

Is Sunday school teaching one of those tasks worth while? We have already seen that the public school cannot train in religion. Most of us believe that with religion barred it cannot train effectively in morals either. The moral education of the United States at least rests largely with the Sunday school. Is that worth while? But, further, we not only want good morals, we want morals dominated by a love for Jesus Christ. The Sunday school is admittedly the greatest evangelistic agency in the church.

During the last eight years, as the result of modern Sunday school methods zealously promoted, one denomination alone, the Methodist Episcopal, reports an increase of 1,200,000 Sunday school members and the conversion of 1,400,000. This is the greatest evangelistic achievement in the history of the denomination. These figures do not mean that the Sunday school was the only factor in these conversions. The church brought many agencies to bear upon these people to influence decision. But after making all due allowance, the Sunday school was doubtless the greatest single

human factor in this ingathering. One woman said not long ago in an institute: "While you are speaking of evangelistic results, let me tell my experience. Our Junior Department has used the Graded Lessons for five years. We have graduated four classes. Seventy per cent of last year's class (1914) and eighty per cent of the one before them joined the church. I have been in Sunday school work for years, but have never before seen results like that."

But the glory of the Sunday school is that it does not stop with the ingathering. A revival meeting is over in a few weeks, but the Sunday school goes on perpetually. The bringing of a pupil to a decision for Jesus Christ is only the beginning of the Sunday school's task. It takes the boy and girl and trains them in the facts of the Bible, the history of the church, the methods of modern Christian movements, and then says, "Now, find your place in God's busy world." In fact, it furnishes facilities for the pupil to serve his fellows, it trains him to go out and bring others to Jesus Christ. It would be incomprehen-

sible if such an institution was not the greatest single evangelistic agency.

Nurture has its limitations. It cannot grow an oak out of a raspberry seed, but it can make a better oak or a better raspberry bush out of the talents which God implanted in the seed. The highest success will come only through right motive and skill, and both are commonly the products of nurture. True, there are cases where the Christian motive has been injected into a life apparently without nurture, but even in extreme cases such as are seen in rescue missions, the converts who last are usually those who had the seeds of Christian thought implanted in their minds as children.

Who can do it? This is an opportunity for any man or woman to covet. Can you find another place where so little time skillfully used will yield so rich a harvest? And yet this time must be invested wisely. A skilled workman can do in an hour what others could not do in a week. We need not pray for unusual gifts in order to do this task. Some good people are doubtless incapacitated for work with child-

hood and youth. They may be temperamentally or physically unfit. But most of us could do this work well if we were in earnest enough to pay the price of success.

The word by which our Lord's first followers were known characterizes the supreme essential—"learners." We have already seen that learners must have a motive, must be competent to weigh values, must know how to put together new ideas and apply them. But these faculties are possessed by the majority of Sunday school people. Our business is to follow the example of these first "learners" (disciples). They studied the life of Christ, they interpreted their Old Testament in terms of the problems immediately before them. They brought their perplexing questions to their teacher even when a statement of ignorance was embarrassing to them.

How can we follow in their footsteps? Those who are not yet engaged in teaching have the Sunday school hour to use for preparation. Others have Sunday afternoons and week-day opportunities for study. Or if one cannot be sure of his time, correspondence courses are adapted precisely to

his needs. "Where there's a will there's a way." This Primer has attempted no more than to open the door and let the student look into the treasury. Within are resources of child life which we have only glimpsed, principles of teaching barely pointed out, and a wealth of stories, questions, words of counsel and inspiration in the Bible which we have not touched at all, to say nothing of great Christian biographies and modern social movements. You can familiarize yourself with these so that you can know just where to lay your hand on the principle or fact or message needed. You can practice yourself in the use of these tools of religious education until your service is a blessing to many and a joy to yourself. Your skill may be dearly bought, but it will be a priceless treasure.

When you wonder what Jesus Christ can do with your ordinary talents, turn for inspiration to your Bible and your history and read what he has done with others like you.

If there was ever an apparent impossibility in human history, it was the task

which Jesus Christ faced when he began teaching on the shores of Galilee. Military power was against him, the learned of his own race were his bitterest opponents. What did he do? He might have summoned a legion of angels, but he rejected that plan. He might have led a physical rebellion and organized armies; that also was rejected. He might have tried preaching as John the Baptist did, but he chose differently. He did preach to multitudes often, but he pinned his faith to another plan.

He chose twelve men with only fair educational advantages, most of them, but good learners; and for three years he gave himself up to the task of teaching them. The lessons were acquired O so slowly, particularly the great truths, but his patience or confidence never slackened. He taught not merely by example, by story, by question and answer, but he also sent them out to teach, to heal the sick, and to other forms of service. When he was sacrificed on the cross he had little to show for his labor except the record of a perfect life, a few warm admirers, and eleven trained

men. No human being standing on Calvary could ever have predicted the future of such labor.

A little later the earthly career was ended and the work of his learners was to begin. This was his charge: "*Go.*" "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

In an incredible space of time the Roman world was won nominally, at least. Through the Romans the barbarians were reached, and since then the Kingdom has grown until practically every land has some apostles at work and every apostle is a teaching center. The future is in the hands of teachers. There never was a successful church which was not a great teaching agency. Teaching is not the church's only function, but whether to a congregation or to a class, in home or at school, teaching has ever been its greatest propagating agency. If you would be the

greatest possible factor in the helping of lives, be a teacher in some capacity or other. If you would share the ideals of Jesus, use his methods and know his joys, remember that the title which he accepted everywhere in Palestine was, "Teacher" (Rabbi).

QUESTIONS FOR MEDITATION AND CLASS DISCUSSION

What do I want to do with my life? How can I tell whether I am successful (have "the abundant life") or not?

What would it cost me to become a good Sunday school teacher? Would the investment pay?

How can I put teaching ideals and principles into all my work?

LESSON OUTLINE

I. What makes life worth while?
II. Is Sunday school teaching worth while?
    1. Its place in the moral education of a people.
    2. Its success as an evangelistic agency.
    3. Its larger task to train every Christian so that he can

win others and take his place as a useful citizen in the kingdom of God.

III. Who can do successful Sunday school teaching?
   1. The "learners."
   2. Those who follow the example of Jesus Christ.

BOOKS FOR REFERENCE

The Graded Sunday School in Principle and Practice—Meyer.
The Church School—Athearn.
The Days of His Flesh—Adam Smith.
The School of the Twelve—Bruce.
The Churches at Work—White.
Rising Churches in non-Christian Lands—Brown.
Educational Evangelism—McKinley.
The Call of the World—Doughty.

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